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ANNEX

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RELIGIOUS STUDIES
FOR LAYMEN

Studies in Theology

THIRD EDITION

CHARLES SUMNER HIGGINS



RELIGIOUS STUDIES FOR LAYMEN

STUDIES IN THEOLOGY

BY

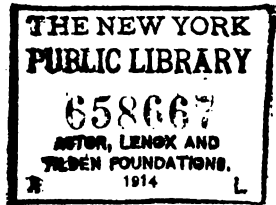
CHARLES ELMER BEALS

FIRST SERIES

REVISED EDITION

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PREFACE

Three things are attempted in the present revision of the *First Series of Studies in Theology*. First of all the arrangement of the chapters has been changed. The purpose has been to secure, if possible, a more consistent order in the presentation of subjects. It has been difficult to do this because each lecture was first given entirely independent of the others, and therefore had no necessary logical connection with them. The purpose only was to consider related lines of thought in order to secure a point of view from which to take up later some of the problems suggested thereby. The present attempt to secure a logical order can be but imperfect for the reason that no such order originally existed.

In the next place, there has been a careful revision of the text itself. The main criticism passed upon the earlier work, so far as I can judge, has been that the language used was too much that of the text-book and class room. I have defended the use of some technical terms on the ground that if a real educational advance is to be made, the words most frequently used nowadays in Science and Theology should become a part of the layman's vocabulary. I have come to appreciate more than ever the difficulties under which we labor in attempting to translate abstract theological questions into the form of everyday thought. However, if these questions are stated in a concrete way, it does not seem to me the task is impossible. In the present attempt to do this I have deliberately used many illustrations which did not appear in the original lectures. It is hoped that the liberal use of illustrations will enable the reader to grasp more easily the points of view here presented.

Finally, I have prepared a number of *Questions for Study*. These are to be used in connection with preparation for the weekly lesson. The answers to most of these questions may be found in the text; but a few others are added which will require original thought.

PREFACE

It is hoped individual thought will be quickened throughout the study, and that the members of the class will secure thereby a point of view from which later to consider more difficult problems. By the proper use of the questions, the lectures will be more available for study in adult classes where these text-books may be adopted.

C. E. B.

Brandon, Vt., January, 1913.

WILLIAM
CLARK
VANDERBILT

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RELIGIOUS STUDIES
FOR LAYMEN

Studies in Theology

PART SERIES

CHARLES ELMER DODD

8 RELIGIOUS STUDIES FOR LAYMEN

The impressions men have received of the outer world lead them to look from nature to a God of nature.

II. THEORIES AS TO THE METHOD OF CREATION.—It is important to distinguish between the fact of creation and the method of it. Formerly it was held that religion furnished us with all the necessary information as to how the world was created; but now it is increasingly seen religious, the question of method is wholly a scientific problem.

1. *Theories as to the Origin of Matter.*—There are two possible views as to the origin of matter. The first is that matter was made out of nothing. There was a time when matter did not exist. It has been claimed God need not have created the world, and when he did so, he might have made a different kind of a world had he so decided. However, such a created world would have no necessary connection with previous forms of existence. It would be something entirely new, not being formed from any previously existing thing. God would create it and set it to run its course much as a man would make a clock. When there was need of it, God might suspend a natural law or perform a miracle. Otherwise such a physical world must run its course until it ran down and the whole created physical universe became a cold lifeless mass. The difficulty with this view is that it places God too far from the world. If a world could suddenly be created from nothing once, it might be done again. Such a thing is unthinkable, for the very term "Universe" implies there can be nothing outside of it. There is one thing God cannot do. He cannot create a world independent of himself. The process of creation must be a movement within God. There must be a sufficient reason why the creation exists. Therefore, we cannot think of it as created out of nothing.

The second view is that matter is eternal. Every physical event has a preceding physical cause. There is a

cause for the exact position of every star and every grain of sand. All physical changes are but passing aspects of one constant physical energy. Matter as we know it exists in three forms; these are solid, liquid, and vapor. However, differences in form are not absolute. Iron can be heated until it becomes a fluid. Air can be compressed until it becomes a solid. Matter changes only its form, while the amount of physical energy in the universe remains forever the same. Now if this eternal Energy shows itself in no other way than through the physical creation, matter can never be destroyed.

However, there are some who argue that as matter can change its form, as for instance from solid to liquid, so matter itself is but a temporary form of an eternal Energy which is not essentially physical. This view avoids the error of supposing matter was made out of nothing; but probably will not commend itself to science. This is really a question as to whether what we call Energy exhausts itself in what we call matter. If it does matter is eternal; if not, matter is but one phase, and perhaps a temporary phase, of the ultimate Energy.

2. *The Theory of Special Creation.*—The first chapters of Genesis describe the appearance of different orders of created things on successive creative days. The question arises whether these 'days of creation' were short or long periods of time, and whether in the process of creation each order of things appeared suddenly, independently, and fully matured, or arose through a gradual process of development. The theory of special creation holds that each thing was created separately by a direct special creative act. According to this view, God created all things according to type, forever unchangeable and incapable of any further development beyond that involved in the perpetuation of the species. After God had thus created all things, the work of creation ceased.

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3. *The Theory of Evolution.*—What is known as the theory of evolution is advanced by modern science to explain the method of creation. The term is usually applied to the development of life; yet in a broader sense the whole physical world is in process of evolution. Astronomers believe there was a time when our world was a hot molten mass of material drawn together by gravitation. As this mass gradually cooled, an atmosphere was formed, rains began to fall, and land appeared. In due time, when the climate had become stable, life appeared. Thus the world is running its course. Other planets have gone through similar evolutions already, and now are cold and lifeless. So will our earth run its course, for all the physical world is in process of change.

The theory of evolution applies especially to the development of life. There are three theories as to the origin of life: there was life in the original matter of which the earth was made; life was brought here from some other planet; living matter originated spontaneously from the non-living. The first two are inconceivable. The third, while not impossible, reduces life to physical and chemical processes. We cannot ignore any physical aspects or possibilities in accounting for the origin of life, but after all we must confess we cannot lift that veil. The theory of evolution accepts as its working principle the belief that all forms of life are related. From an original simple form through long processes of evolution the present complexity has resulted. Thus creation has been a slow process of development, and it has not yet ceased.

III. THE PROOF OF EVOLUTION.—The ancient Greeks believed in evolution as the method of creation. The idea was also accepted by early Churchmen and by the philosophers of the Middle Ages. The theory is now the basis of modern science, and is increasingly accepted everywhere. The proof of evolution is a scientific question.

1. *Observations Proving Evolution.*—Geologists have found many fossils in the strata of the earth. It has been observed that fossils of the simpler forms of life are always found in the older strata. From these remains it is possible in some cases to trace the development of a species. For instance, in some very old deposits fossils have been found of a small animal about the size of a fox. In strata of later geological periods there are also fossils of this same animal, and these show clearly the line of development from the original small animal about the size of a fox and having five toes to the modern horse. What has taken place in the case of the horse has taken place also in the case of many other species. Similarities of structure show definite relationship between different forms of life. For instance, a comparison of the skeletons of the gorilla, orang, chimpanzee, gibbon, and man shows similarities of structure. These skeletons are identical bone for bone, while differences in relative size make slight differences in external form. It is scientifically logical to assume there is some connection between these five types. There are also frequently found certain stages of development through which the individual members of a species pass which show a connection with other species. For instance, the tadpole stage of a frog's life shows something of the line of evolution through which the frog came into existence. The ancestry of a species is frequently proven beyond question by those stages of development through which the individual members pass. Rudimentary or vestigial organs also show the connection. In a whale rudimentary legs are still found under the skin, which show clearly there was a time when this great creature was a land animal. It is also more or less generally known that the human organism has vestigial organs which indicate the line of man's physical evolution. What are known as reversions to type are frequently observed in plants and

animals, and these reversions prove evolution. It is well known that certain cultivated plants sometimes revert to the form from which they were originally derived. However, the supreme proof of evolution is to be found in what we may observe right around us all the time. There is development everywhere. The theory of evolution is an attempt to apply to the entire history of the world the principle of what we observe all the time in the growth of any single individual.

2. *Experiments Proving Evolution.*—Man by imitating nature has been able to secure some wonderful results in the production of domestic animals and cultivated plants. It is well known that all the present varieties of pigeons have been derived from one original stock. Many garden vegetables which now appear to differ greatly came from the same seed. "A cauliflower is a cabbage with a college education." Luther Burbank has been especially fortunate in selecting plants from which to develop new types of plant life. The seedless orange and spineless cactus are cases in point. Through intelligent selection man can preserve and develop for human use what otherwise might be lost. Now nature does on a large scale what men are doing. Nature "selects." There is a law of "the survival of the fittest." Man's control over nature is limited. God's control is absolute. In his limited control over the course of evolution man is but imitating God's methods and coöperating with the divine energy.

3. *Conclusions Regarding Evolution.*—The theory of evolution is an attempt on the part of science to describe the method of creation. Science has a right to study the processes by which life develops now and to make further observations and experiments to find out all the facts possible concerning life both in its origin and development. At the present time the conclusion of science is that given previous life there are certain forces

at work in nature by which gradual changes are brought about. These changes in times past have given rise to many variations. So far as these have survived new types have been established. So far as the same conditions exist now the process is going on still. In this sense the creation is never finished. The theory of evolution is the clearest theory that has ever been advanced to explain the phenomena we observe in the world. All questions are not settled at once. No proof of evolution can be fully convincing; yet it should be remembered that all scientific observations and experiments tend to support the theory in principle, even if all the details cannot be worked out satisfactorily at the present state of our knowledge. So in its fundamental principle we need not hesitate to commit ourselves to this theory as the most satisfactory one yet advanced to explain the method of God's creative activity.

IV. THE RELATION OF EVOLUTION TO THE BIBLICAL ACCOUNT.—The Bible is not an authority in scientific matters. The Hebrews thought of the world as a floating disc in a great sea. An unknown deep was beneath the earth. Above it the firmament stood like a large dome, and above that were waters that communicated with the larger unknown sea in which the earth floated. The account of creation in Genesis so closely resembles the Babylonian that it is impossible not to regard them as having a common source. The difference in presentation and value is in the religious point of view adopted. The Hebrew writers interpreted from the standpoint of belief in one God what the Babylonians and other nations explained from the standpoint of belief in many gods. Thus the Jehovah of the Hebrews created a world that could be pronounced very good. Whatever may be the conclusions of science as to the method of creation, the religious authority of such a view can never be shaken.

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There are two distinct accounts of creation in Genesis. The first extends from the first verse of the first chapter to the fourth verse of the second chapter. In some respects that section approaches scientific accuracy. The second account comprises three verses from the fourth to the seventh of the second chapter. It is not so clear in detail as the first account. It is evident that in the attempt to describe the method of creation the author of Genesis was much more limited in knowledge than we are. To us has been granted a point of view from which to read God's thoughts after him concerning the method of creation not granted to the authors of these sections. They discuss a far more important question, and that is the spiritual one. Science may occupy a rightful place as the handmaid to religion. It may investigate freely in its own field. However, when we pass from the method to the fact, the Biblical account will stand forever. "In the beginning God created the heavens and the earth." From that fact there can be no appeal.

THE CREATION OF THE WORLD 15

QUESTIONS FOR STUDY.

1. How do we get our first knowledge of the outside world?
2. What questions naturally arise concerning the nature of the outside world?
3. Criticize the view that the world was produced by chance.
4. State some of the ways in which men have attempted to account for the creation. If you can find the material, read the creation stories of several peoples.
5. Why should we distinguish between the fact and the method of creation? Is the question of method a religious question?
6. What two views are there as to the origin of matter?
7. Science holds that every physical event is the result of previous physical conditions, and so there is a reason why every physical condition exists. If this is true, show why God could not have made a different kind of a world from the one that is.
8. If God can do no unreasonable thing, show why a miracle cannot be a violation of law.
9. What is the difficulty with the view that God has created the world and then left it to run its course like a clock?
10. Why cannot the Universe be external to God?
11. State the position of science as to the amount of energy in the universe.
12. What is your opinion of the idea that matter is eternal?
13. Let some member of the class look up what is known as the "nebular hypothesis," and make a report to the class.
14. State and criticize the theory of special creation.
15. How is the theory of evolution applied to the

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creation of the world?

16. State and criticize the three theories as to the origin of life.

17. What is the position of science as to the connection between all forms of physical life?

18. What proofs of evolution are furnished by Geology?

19. So far as man's body is concerned on what ground may we assume it is related to other physical types?

20. What other proofs are there of evolution?

21. In what way does man frequently imitate nature and thereby secure results by a method similar to organic evolution?

22. State again in order all the lines of proof for evolution.

23. Show why the process of creation can never be completed. How does your answer compare with the statement that "God rested the seventh day from all his work?"

24. Show why we may not hesitate to commit ourselves to the theory of evolution as a working principle in an attempt to understand the methods by which God creates.

25. Show why there can be no phase of existence in which there is not some form of evolution.

26. Show why the Bible is not intended to be an authority in matters of science.

27. What was the Hebrew idea as to the position of the world?

28. Wherein is the value of the Hebrew account of creation?

29. What fact does the Bible present which can never be destroyed, whatever may be the conclusions of science as to method?

LECTURE II.


THE CREATION OF MAN.

I. THE PHYSICAL LIFE.—1. *The Method of Man's Creation.*—There are two theories as to the method of man's creation: the first is the theory of special creation; the second is the theory of evolution. According to the first view, man appeared on the earth after God had finished all the rest of creation. Man's body was made of the dust of the earth; and God breathed into his nostrils the breath of life, and man became a living soul. The Biblical account gives us the picture of two individuals possessing superior intellectual capacity, and living, at the first, in open fellowship with God. This account emphasizes the differences between man and the world into which he came. A single truth is taught. Man was created a child of God, and made in God's image. Beyond this no questions are raised.

According to the theory of evolution, so far as man's body is concerned, man is a part of nature. His physical being has a definite relation to all other physical life. Science takes the ground that man's body has gradually developed from lowest forms of animal life. The probable course of this development is shown by actual remains of early man, by inferences as to man's early history, by the facts of biology and physiology, and by a study of the lowest types of human life to-day. Thus the conclusion is reached that physically man is a part of nature.

2. *The Character of Early Man.*—It is not logical to assume in every case that the lowest known races to-day most closely resemble early man. However, the gulf between savage and civilized man, so far as brain capacity is concerned, is greater than between the savage and some lower related forms of life. Judged solely by physical characteristics it is not difficult to discover many points of connection. It is admitted that such physical differences as the color of the skin, the color and texture of the hair, and other peculiar racial characteristics such as exist among the great divisions of mankind to-day may be accounted for on a theory of evolution from a single original stock. It is not therefore incredible that the first men were but a branch of a still lower stock, for the same forces that have accomplished the former could accomplish the latter. In 1892 Dr. Dubois discovered in Java the bones of a being having a skull capacity intermediate between man and the manlike or anthropoid apes. There are some who regard this as the "missing link" between man and the lower forms of life through which human evolution came. Previous to the discovery of this skull of Java the Neanderthal skull had been unearthed in 1857. In 1886 two skeletons were found deeply buried in undisturbed strata in Belgium. Flint tools were also found. A careful comparison of several skulls shows differences in type already appearing in those pre-historic times. We have evidences which go to show how early man stood on the physical borderland between humanity and animality.

We have no means of knowing how long men have inhabited the earth. Perhaps we would hesitate to call the half-ape and half-man being that inhabited Java before or during the glacial period a man; but if we say that that being possessed power to think, it follows that man probably appeared on the earth in that section of the world perhaps some one hundred thousand years ago.



When we find stone tools in strata going back to glacial times, it is evident man must have been on the earth then; and when we find the actual remains of men in association with the bones of such extinct animals as the mammoth and cave-hyaena of Europe, there can be no question as to the fact that man lived in Europe before these animals became extinct. There is geological proof that the river Thames has changed its bed over a hundred feet since glacial times. Within a year actual skeletons of men have been found in gravel deposits made by the Thames before this great erosion took place. It has been estimated that the present rate of erosion is about a foot in a thousand years. If this is true, it is certain man inhabited England many thousand years ago. It is impossible to say anything definite. The idea has been advanced that the account of the Flood is really the story of the melting of the ice-sheet at the breaking up of the glacial period. All nations have some myth or tradition concerning the Flood. There must be some fact back of it. Our earliest historical date goes back nearly to five thousand years before Christ. We know there were well developed civilizations long before that time. Civilized man has been on the earth certainly since 10,000 B. C., and probably for a much longer period.

3. *Conclusions Concerning the Physical Life.*—To some minds it is repulsive to think of man as the product of such a physical evolution from lower forms of life as is here depicted; but the evidence is too strong to justify any other conclusion. So far as man's physical organism is concerned there can be no doubt that the *method* by which God created it was through a very long process of evolution. Thus we see from the outset how man is physically a child of nature. In his physical organism man is one product of an evolution which has assumed many different forms. However, this is but a question of method, and as such is purely a question for science

to decide. The mental and moral dignity of man is in no way lessened because his physical organization was determined by means of organic evolution. Physically man is indeed a product of nature; but spiritually he is a child of God and made in the divine image.

II. THE MENTAL LIFE.—1. *Suggestions of Intellect in Animals*.—There are suggestions of intellect in many of the lower forms of animal life. The ant defending its home, the spider building its web, the bird building its nest, the squirrel laying in its winter store, and many similar things suggest the power of reason. However, these things are instinct and not conscious thought. In some animals like the dog and horse there seems to be something akin to reason; but this is largely the result of training, by which the animals repeat automatically the things learned. It is yet to be shown that an animal can ever face a distinctly new situation and solve it at once; and until it shows such definite reasoning power, it can never be admitted that an animal is aware of possessing mental powers. To become aware of such a power would to all intents and purposes make it equal to man. As far as we can judge man alone has emerged from the animal creation to conscious thought. More than this it is not likely any other creature will ever acquire that power. However, we must remember we cannot fully understand many human characteristics without studying the same and similar traits in lower forms of life.

2. *The Dawn of Human Thought*.—There are instincts which man shares with the brute creation, and there are mental experiences which are peculiar to man. There came a time when something took place which forever separated man from every other creature; and that was the moment when man first *consciously* looked out upon the world and in upon himself. This power of thought first appeared in man when he became aware of

his own distinct existence. Then he became a thinking being in the midst of unthinking creatures. When man gained that power of thought his ultimate dominion over nature was inevitable. Early man was greatly handicapped by ignorance and inexperience. He even had a hard fight for life itself. Man's control over natural forces has been acquired very gradually and is not yet complete.


Man has been called the "thinking animal." The power of thought, however, makes man more than an animal. The mark of manhood is the power consciously to think. A man is aware of the fact that he is an "I." This awareness of personal existence dawns first in the child's mind at about the time when the personal pronoun is used. Human personality develops through childhood, youth, maturity, and age. In the vigor of maturity man is more conscious of the meaning of his personal existence than at any other time. As long as the power consciously to think, feel, and act continues man is a personal being. That is the supreme mark of manhood.

3. *The Nature of the Mental Life.*—The mental life may be described but not defined. The mind is aware of a world without and of itself within. It is possible to study mental experiences, and to discover the laws according to which they take place. Psychology is the science which investigates the ways in which the mind acts, and attempts to formulate in a general way the laws of such action. The position has been adopted by science that there is no mental action without a corresponding action in the brain or nervous system. So far as our present experience goes, we can have no sensations, think no thoughts, perform no acts of will whatever without some movement however slight in some part of the nervous system of our bodies. It is well known there is a physical development through which

each individual passes. Then if there is any connection whatever between the mind and the body, there should be mental changes corresponding in a way to the stages of physical development.

There are four possible views as to the relation between the body and mind. According to what is known as the theory of Parallelism, there is no connection between the mind and body: the two may run parallel to each other so that there is always a mental experience corresponding to the physical condition, but there is no other connection nor correspondence. The second theory, known as that of Materialism, assumes the body is the essential thing, and what we call thought is sort of a secretion of the brain and nervous system. The next theory is known by the name of the Interaction theory. This is the one popularly accepted. According to it a physical impulse or condition may produce a mental state, and a mental state, especially a strong emotion or an act of will, may produce a physical change corresponding to it. The fourth position, known as that of Idealism, assumes the mind is the all-important and the body, especially the brain and nervous system, servant of it. Whatever may be the final answer to the question of the relation between mind and body, it is certain that so far as our present experience goes "we have this treasure in earthen vessels." We do not know of mind existing apart from a body. So far as our sensations are concerned, we know of no means of their arising save through the stimulation of our organs of sense. At the present it is but our faith that "if there is a natural body, there is also a spiritual body."

III. THE SPIRITUAL LIFE.—1. *Man Created in God's Image*.—God is a spirit. This means God does not have any outward physical form, yet thinks, feels, and acts in a much higher degree than man, and is a Person. The Psalmist sets forth this thought most




beautifully in the one hundred and thirty-ninth Psalm. God is the Invisible Mind back of the Universe, and as such creates and controls all, and yet is not itself an outward physical form. God is Spirit present everywhere and no more in one place than another. It is in God that all things live and move and have their being.

In one place in the Scriptures God is called the "Father of Spirits." This implies that in a sense all created souls partake of the divine nature and are spirits. There is a sense in which this is true of man. Of course we can never fully understand how the individual spirit receives its life from God and after that is relatively independent. However, it is certain all life is in God, for he is the "Soul of the World." God has given to man as an intelligent being the power to think, feel, and act, so that each individual has a distinct personality. The individual, like God, is a person, at least in potentiality. Man is in process of development, and may become more truly a person than he is. It matters little what method the Creator used in forming man's body. The supreme value of man is in his likeness to God as to his spirit. What we call the spiritual life of man is the most like what God is of anything we know. It is an image of God in man. Of course there may be other orders of intelligent beings. There may be angels and archangels. We do not know, for instance, whether intelligent beings inhabit other spheres. We only know that God is the "Father of Spirits," and that wherever personal life is found, there is an image of God. God is Spirit, and all conscious beings are made in his image.

2. *A Suggestion of Immortality.*—Man is not absolutely independent of God. He neither has absolute control over his physical life, nor is his mental and spiritual life possible apart from God. The human spirit is only relatively independent, never absolutely. If man possessed only such a spirit as an animal has, it

would be needless to raise the question concerning immortality. As far as we can judge, when an animal dies its body separates into its original physical and chemical elements, while its life, that is, its animal spirit, returns to God "in whose hand is the breath of every living thing." If it is true that the animal does not possess a conscious life nor have the possibility of ever attaining independent personal thought, its spirit after death exists as a distinct form of life no more. Now the physical organization of man must perish as it does apparently in all the brute creation. There is no individual physical immortality. However, there is a higher spirit in man. There is the mark of personality, namely, the power consciously to think, feel, and act. That is the only spirit that can be immortal. There is a strong argument for immortality in the fact that the higher powers of man are most like unto the divine nature. These higher powers in man which we call personality are a finite expression of the immortal Spirit of God. Hence the conviction arises that as long as there are moral possibilities in human personality man cannot cease to exist. When we consider the physical side of man's creation and think particularly of the method of it, we are impressed with the lowliness of man's physical origin. However, this is but a question of the method by which God created man. When we consider the dignity of man's mental, moral, and spiritual life, we cannot fail to be impressed with the eternal worth of man. Even though we still must walk by faith rather than by sight, yet we will trust man was made immortal.



QUESTIONS FOR STUDY.

1. What are the theories as to the method of man's creation?
2. What is the main thing brought out in the Biblical account of man's creation?
3. How does science attempt to show the probable line of human evolution?
4. What are some of the changes that have taken place in the race since man first appeared, and what is the significance of these changes?
5. Show why the first men may have been a branch of a still lower stock?
6. What recent discoveries show the character of early man? Let some member of the class read an article on Anthropology, and report the same to the class.
7. Why can we never know definitely how long men have lived on the earth?
8. What are the evidences for man's antiquity?
9. Show why it is impossible to accept the view that man appeared about four thousand years before the birth of Christ? Show why the Bible is not intended to be an authority in such matters.
10. Show how the moral value of the Bible is not destroyed, even if it be true that some parts of the Bible are traditions rather than accurate statements of fact.
11. Why is the question of the method of man's creation wholly a question for science to decide?
12. What is the value of studying the suggestions of intellect which we find in animals, before studying the development of man's intellectual life?
13. What one thing forever separates man from all lower forms of life?
14. In what way may we study the mental life of man?
15. What is the position of science as to the connection between mind and body?

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16. State and criticize the theory of Parallelism.
17. State and criticize the theory of Materialism.
18. State and give your opinion of the theory of Interaction.
19. State and give your opinion of the theory of Idealism.
20. What do we mean by saying God is Spirit?
21. What is your view as to God's relation to the world?
22. When we consider the question of man's mental and moral life, why is the question as to the method by which the human body came to be what it is of little significance?
23. What is the difference in character between the personalities of man and God? How far do you think the human personality may progress?
24. Show how *all* conscious beings are created in the image of God.
25. In your judgment what is the relation between the mind and Body?
26. Why cannot the spirit of an animal probably be immortal?
27. Wherein is man like lower forms of life, and wherein is he different?
29. What kind of immortality should men desire, and why?
30. What is one of the strongest arguments for human immortality?
31. So far as can be judged this earth will be habitable for man for a very long time to come. In your judgment, what will be the line of future human evolution? Show why man may change as to his physical form under new conditions.
32. Have we any reasons for thinking the mental and moral evolution of man has but just begun?

LECTURE III.

THE NATURE OF MAN.

1. INTRODUCTORY STATEMENT.—So far as man's physical life is concerned he is essentially a part of nature. Mental life dawned in the race when man first became aware of his own distinct existence. In a way somewhat similar to the experience of every child to-day, there came a time in the history of the world when man first *consciously* looked outward upon the world and inward upon himself. This event forever separated man from those lower forms of life from which his physical organism developed. Now the first dawn of independent thought meant much for the future progress of the race. Evolution did not cease when thought first dawned. Rather the principle of development was transferred to the realm of mind also. In fact one of the strongest proofs of evolution is to be seen in the mental development which takes place in the life of every one of us. Now the science of Psychology is an attempt to formulate the laws of mental action. Through introspection, observation, and experiment we discover definite laws in the realm of mind. Psychology assumes there is no mental activity without a corresponding nervous activity. Nervous activity is under law, so it is reasonable to assume mental life is also under law.

II. SOME OF THE PRINCIPLES OF MENTAL ACTION.—

1. *The Three Aspects of Consciousness.*—By *Consciousness* we mean the awareness on our part of personal

existence. We know we think, feel, and act. Of the reality and existence of our minds we have no doubt. Consciousness is the unity of all mental states. As long as life lasts it is self-identical and continuous. Within this conscious life we can always distinguish three fundamental aspects: these are thought, feeling, and will, and these three qualities are in every mental experience. Every thought arouses certain emotions and some act of will; every motion has some intellectual quality, else we could not distinguish one emotion from another, and all emotions affect the will; and in its turn every act of will is more or less aware of itself as a striving after some end, and has some emotional quality. Thus these three—Intellect, Feeling, and Will—are always associated in all conscious life as fundamental aspects of it.

2. *The Nature of Attention.*—Attention is the searchlight of the mind. It focuses itself upon the centre of every field of mental vision. Attention is fluctuating in character, and cannot be focused for any great length of time upon any one thing. A man cannot look at the point of a needle forever; but his attention has to be brought back frequently to the same object of thought. There are three types of attention: involuntary, when we are forced to notice some strong sensation; spontaneous, when we follow the free association of ideas; and voluntary, when we choose to fix our attention on any given subject. If there is any sense in which a man is free, it is in the selective power of attention by which within limits he may think of what he will.

3. *The Nature of Sensation.*—Sensations ordinarily come to us through the stimulation of some of our five senses; but it should be distinctly borne in mind that as such a sensation is a mental and not a physical experience. It is a mental condition which usually arises apparently as the result of the stimulation of some of the organs of sense. The materials of which we build up the higher

mental life all come to us in this way. "There is nothing in the mind that is not previously in the sense, except the mind itself." Some of our sensations, as for instance an optical illusion, do not always give us correct impressions of the outside world. Things are not always what they seem. However, the mind is usually able to correct its mistaken impressions and thus form a true idea of the external world.

4. *The Law of Dynamogenesis.*—There is a tendency on the part of every idea which arises in the mind to express itself in some form of appropriate action. It has been shown, for instance, that we tend to give utterance to every thought we have. Unconsciously to ourselves, every thought produces some slight change in the muscles of the vocal organs, such as would be made in a larger degree if we actually spoke. Every thought has some effect, however slight, upon the nervous system. Now according to this law of dynamogenesis, if our attention is ever fully focused for any length of time upon a single idea, we will and must act according to that idea. In its extreme form this is the condition of the hypnotised persons: but even under normal conditions we always act according to the main idea which occupies our attention at the time we act.

5. *The Nature of Memory.*—All past mental states may be revived as memories. If we call the original experience a presentation, the memory of it is a representation. Memory is the power of recognition whereby a person perceives that something which he thinks now is a part of his own past experience. It seems as if we retain in this way every thing we ever do. Until the end of life there may be the revival of the past. We may recognize such experiences as formerly our own, and tell when and where they took place.

6. *The Law of Association.*—A memory always tends to bring up with it the emotions associated with

the original experience. This is often vividly true of events of great joy or sorrow, and in a degree true of all experiences. Furthermore, the memory of things always tends to present them to us in the order in which they first happened. If a person quote half a line of familiar poetry, we will immediately supply the rest of the line from memory. This is the law of association, and it applies to every kind of experience. We are all the time forming associations with the past, so that it takes but the right *cue* to reproduce in their original order past experiences.

7. *Apperception, Perception, Conception, and Judgment.*—There are two sources of knowledge; one is the knowledge to be arrived at through our senses, and the other is the power we have to interpret our simple sensations so as to form some clear idea of the things we have experienced. Apperception is this latter power of the mind by which all sorts of mental data are brought together and related to one another. There is a tendency always to interpret new sensations in terms of previous experience. A child observing his knee and calling it an elbow does this strictly according to the law of apperception; and adults in more important matters always turn to their past experiences to find words to describe relatively new situations. Strictly speaking we can never think an absolutely new thought, for every experience an adult has is related to the past.

What is known as perception is that process by which we build up out of our sensations some mental picture of the outside world. A blind person handling a new object for the first time would feel of it in as many ways as possible, and then build up a mental picture of the object. We all do the same thing on a larger scale, and continually build up in terms of time and space what reaches us through our senses. Then, as perceptions are built up out of sensations, the concept is arrived at as an abstract

notion after several perceptions have been compared. The idea of a book is reached after we have had individual experiences of several books. In forming concepts a mental symbol is found which henceforth stands for all objects in a given class. Laws are thereby formulated and principles discovered. Finally, having formed many concepts, it is the nature of judgment to determine what the relations are between the things conceived. Thus man can acquire true knowledge concerning the world in which he lives. These powers of the human intellect, unfolding themselves always according to law, are the highest human endowment, and constitute man's true dignity.

III. THE QUESTION OF HUMAN FREEDOM.—1. *The Arguments for Freedom.*—For moral reasons it is argued man must be free. God is all-good. It is impossible to think of God foreordaining sin; therefore, he created man free, and man freely sinned. From the stand-point of Psychology, the question of free will resolves itself to the self-determining power of attention. Can a man control his thoughts so as to decide what he will think about? If so, man is free. It is asserted man may freely initiate action and so become a cause. In such an act free choice takes the initiative. According to what is known as the theory of indeterminism, a free act is in no way determined from without or from within, and may arise entirely independent of external conditions and internal motives. Choice is not determined by circumstances nor character. It is claimed man is conscious of freedom, is aware of alternate courses of action, has a feeling of power and a sense of effort, and believes himself to be morally responsible. Therefore, he must be free.

2. *Arguments for Determinism.*—The doctrine of determinism has the support of such theologians as St. Augustine, John Calvin, and Jonathan Edwards. St.

Augustine argued that men were unable not to sin, therefore, they were not free. It has been claimed further that as God is all-powerful, it is inconsistent to think of man as a free creature, for that would rob God of power. Hence, man's life is determined. From without man is determined by circumstances and from within by character. As God knows what both are, life is foreknown and foreordained. To the argument that man is conscious of freedom it is replied that a careful examination *never* reveals an event without cause, or one which could have arisen independent of the conditions which existed at the time. Of course it is impossible after an event to say more or less effort might have been made, for there is no freedom concerning the past: and further, *at the time* of an act there is no feeling of freedom, for according to the law of dynamogenesis the attention is entirely taken up with the idea according to which we act at the time of our action, and such considerations as might prevent us from doing any particular act are never *forcefully* present in our thought at that moment. If they were, we would not act that way, but they are temporarily excluded. Thus what we do always represents the state of our mind and the degree and character of our attention at the time of action. There is no choice without a motive. Man cannot please to do everything, for there is always a motive which determines what a man will do. If the will is a matter of caprice, it violates all law, and has no necessary relation either to circumstances or character. We tacitly assume that under given conditions a man will always act in a given way, that is, we hold theoretically that *if* we knew all the conditions, we could predict what a man would do. There is conformity to law everywhere. All physical events may be understood in the light of previous physical conditions. It is assumed there is a definite relation between the body and mind. If it can be shown that physical states are all

connected as causes and effects, it seems to follow that the mental states corresponding thereto are also related as cause and effect. When we see how powerful law is in the realm of mind, it may be entirely possible to regard mental experiences as under law. A given mental state may always produce a given result. There is still another view presented, which is that choice is determined entirely by circumstances. There is a struggle, but man is powerless to control it in any way, and in fact can do nothing but observe the result. Thus the sense of conflict which seems so real to men becomes nothing but a mental thermometer which records but does not control the changes taking place in the mind.

3. *Conclusions.*—If our thought has no other function than to appear as the passive onlooker, those experiences of life which seem most real are illusory. Experience actually testifies to the reality of the inner struggle. However, it should be observed that such a will as the doctrine of indeterminism has described stands in no causal relation to character. Now we do assume that what we do represents what we are. Every act of will is an expression of our character, and in that sense always determined by character. If we ever do anything which does not express our character, we are not held responsible for it. A hypnotised man may commit a great crime, but he is not held responsible before the law; and the same is true of a man who does a thing under duress, which means threat or forcible restraint. Thus in fixing responsibility we assume an act which is free must express the character of the person performing it. Thus even a free act is determined by character. When an act is determined by external conditions, it is not free in any sense; but if determined from within by character, we call it free. Such acts are not capricious, for they always express our nature. They are also uniform and never exist without sufficient reason. There

is always a reason why we do as we do, but in a free act that reason is within ourselves.

Freedom is not exemption from law. If an act stood in no necessary relation to character, education would be without significance. We assume character may be changed by education, moral suasion, and even punishment; and that when it is thus changed, we will get different moral results because all future action will be determined by the predominating principles of the new character which has been formed. Unless we would say the will is absolutely unreliable, irresponsible, and in fact irrational, there is no position to take than that what we do is an expression of character and determined by it. Theoretically a man can do what he pleases; but he will never please to do anything which violates his character or so much of it as may be expressed in any given act. Socrates may be tempted, but he will never deny the spirit that is in him. Unless the moral man would violate the very constitution of his moral life, it is impossible for him to do any evil thing. The moral character of his choices is determined by his moral nature. Unless his nature changes, he can commit no unworthy deed. So the will is inwardly determined by its own nature, but free in so far as a man may do anything not inconsistent with his character.

QUESTIONS FOR STUDY.

1. What was the significance of the first dawn of human thought?
2. Show how the principle of evolution may be applied to the development of the mind.
3. In what three ways may we learn the laws of mental action?
4. What is the fundamental assumption of Psychology, and what is the significance of it?
5. What do we mean by *Consciousness*?
6. What three phases are always present in every mental experience? Give illustrations.
7. Describe attention and tell what are its main characteristics.
8. Give illustrations of the three types of attention.
9. How far is a man free to determine what he will think?
10. What are our sensations, and how do they usually arise?
11. What is the significance of sensations for the higher mental life?
12. Give illustrations showing how our higher experiences all have their origin in sensations.
13. What is meant by the law of Dynamogenesis?
14. How far do our thoughts control our actions?
15. Attempt to explain temptations and sins from the psychological standpoint, according to the above law.
16. Show how memory is the recognition of past experience.
17. What is your opinion of the idea that we remember everything?
18. Define and illustrate the law of association.
19. Apply the law of association to the problem of temptation.
20. What are the two sources of our knowledge?

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21. Show how we always understand new things in terms of previous experiences.

22. Show how all our knowledge of the outside world comes to us in the form of mental pictures.

23. How do we arrive at abstract notions?

24. What is the function of that phase of mental life we call the Judgment?

25. In your judgment why has the author presented a lecture at this time on the laws of mental action?

26. Show why the laws by which religious experience develops cannot be essentially different from the principles according to which all other mental life develops.

27. Show why religion is essential as a phase of human development.

28. What is the moral argument for man's freedom?

29. From the psychological standpoint what is freedom?

30. State the arguments for the theory of indeterminism.

31. If man is not free, according to what two things is it claimed choice is determined?

32. Show why no choice is absolutely without cause.

33. Why are we not conscious of freedom at the time we act?

34. What is meant by the view that choices are "outwardly" determined?

35. What is the objection to the theory of indeterminism?

36. Under what conditions do we assume man is responsible?

37. Show how a free act is determined by character.

38. To what extent are all moral choices determined?

39. By what methods may character be changed?

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LECTURE IV.

THE RISE OF THE KNOWLEDGE OF GOD.

I. THEORIES AS TO THE WAY IN WHICH THE KNOWLEDGE OF GOD AROSE.—1. *Theory of an Original Revelation*.—A religious life became possible when man first acquired the power to think, experience emotions, and perform acts of will. When man became a thinking being he looked out upon a material world and in upon a mental world. Impressions from without convinced him of the reality of the physical, and impressions from within revealed the spiritual. John Fiske in his book entitled *Through Nature to God* makes the suggestion that if there is nothing real to man's religious ideas, the very thought of God contradicts all other types of human thought. There must be something real upon which the idea of God is founded.

Theologians have claimed there was a primeval revelation which became obscured through ignorance and sin. The traditional view was that God gave to Adam a full and complete revelation of himself, so that until sin entered the world, Adam lived in open fellowship with God. After "the fall" this primeval revelation became corrupted. According to this view the Golden Age of humanity is in the past. Robert Smith expressed it thus: "Aristotle was the rubbish of Adam, and Athens the ruins of Paradise." Now there is a truth in the idea of primeval revelation. If the theory of evolution is adopted concerning the method of man's physical creation, it

would seem to follow that whatever new capacities man attained when independent thought first arose would be more in the nature of mental and moral possibilities rather than an actual fund of attainment. In other words we should expect to find the best religious life at the end rather than at the beginning of human history. We should expect to find a process of religious evolution about to begin the moment man became human. Such has been the fact. God indeed originally granted to mankind a capacity for religion; but gave at first no such complete revelation as has frequently been claimed, and this for the reason that man's religious capacity was not at first developed so as to be ready for such a revelation. The religious nature is indeed a fundamental aspect of true human life. Even in the mind of the lowest savage the idea of an Infinite exists; but it is more implicit than outward in its nature. It may be thought of in somewhat the same way as all sciences exist as things possible of being grasped in due time by every normal child. Religion must be attained in the course of human development. It must be worked out in terms of human history.

2. *The Historical Process Involved.*—We cannot act independently of history in studying religious ideas. Wherever there is development it is impossible to understand the present without studying the past. There are strata of rock which represent every period of time since land began to form. Some of the earliest strata are now upheaved and may be seen to-day on the very top of the earth's crust. So it is with human ideas and customs: some of the oldest, not to say the crudest, phases of human life still persist, and occasionally crop out like old geological strata in the life of the present day. To understand what man is we must know what he has been. No religion can be explained apart from the customs in which it originated. If there is progress in the

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social life of mankind, there will be progress in the religious. Even prophets are determined somewhat by preceding dominant religious ideas. Leaders of men are always in part children of their times. There is always a struggle between authority and freedom. In studying every religious rite or idea we will always find some historical connection between the past and present. It is easier to see how religion has developed from the imperfect, than how the perfect, had there been such primely revealed, could become imperfect. Humanity in every phase of its religious life has striven to attain. There are definite stages to this religious development. Back of the historical age lies the mythical. A myth is not the product of reflection, but arises in a social way, and then becomes traditional. The real search for truth opens the way for the purification of moral and religious ideas. In a sense the truth concerning religious questions is to be attained by man in the upward struggle. As there is a living principle in each seed which will cause it to grow and in time to produce a harvest, so in the religious life of humanity there is an inner spiritual force which causes a spiritual development to take place in the progress of mankind.

3. *Biblical Teaching.*—The Bible teaches that revelation is progressive, and that there are degrees of it. Revelation unfolds in terms of human history. In ancient times the highest revelation came through the Hebrew nation. Moses in the wilderness is represented as saying to God, "What is thy Name?" and the reply is, "I AM that I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Thus Moses became the prophet of a new conception of God. The prophets which came later spiritualized religion, and sought to uplift the moral life of the people. Judaism as such was a religion of ceremony; and therefore could not be final. The revelation to Israel was limited. The

author of the Book of Hebrews speaks thus concerning it: "For if that first covenant had been faultless, then would not place have been found for the second." Paul implies a progressive revelation given not only to Israel, but to all mankind: "The times of ignorance, therefore, God overlooked, but now commandeth men that they all everywhere repent.—For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are a law unto themselves; in that they show the work of the law written in their hearts.—For the invisible things of him are clearly seen, being perceived through the things that are made, even his eternal power and divinity." Thus the Scriptures plainly teach a progressive revelation which embraces all mankind. We may find a degree of revelation everywhere.

II. SOME TYPES OF RELIGIOUS BELIEF.—1. *Animism*.—Belief in the existence of spirits is often called animism, spiritism, and fetichism. There are three theories as to the origin of religion: the first is that it arose from the desire of man to discover the causes of things; the next is that it was a practical matter and as such originated through the desire of man to secure the coöperation and help of superior beings; the third view is that religion arose through belief in the continued existence of departed spirits. Animism is a result of the tendency to think of the forces of nature as personal. Untutored peoples especially accredit to inanimate and animate natural objects the same personal qualities they find in themselves. They people the world with spirits. In fetichism the savage thinks of a spirit embodied in a piece of wood, a stone, or a charm. Prayer is made to that spirit. If the prayer is not answered, the savage concludes the spirit has left the fetich. The truth in fetichism is in its spiritual idea, but the idea is not made universal. Nature worship in any of its forms can only vaguely satisfy the longing of mankind for the ever-present God.

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It is not likely we will ever solve the problem of the form of religion men first had; nor can it be said that if it be shown that religious development has passed through lower stages, that religion is still fetichism, animism or spiritism. However, there is a truth even in these religions.

2. *Polytheism*.—There are three phases to the natural history of religion. These are animism, polytheism, and monotheism. We have seen how in animism the spirit's presence in a fetich was transitory. A given fetich might be cast away and another used in place of it. Polytheism is belief in the existence of many gods. The gods have represented the powers of magic regarded as personal beings, or the forces of nature conceived of as persons, or in the higher forms of polytheism the personification of ideals. There is an advance over fetichism in that the spirit is believed to reside in a given place continually. In India, for instance, the ancient gods were personified natural forces. Clouds, mountains, rivers, and all natural forces were regarded as distinct persons. The nearest approach to the idea of one God was in the idea of a God of the Sky. In the polytheism of Greece and Rome special deities were believed to control in war, the chase, the harvest, the home, and so forth. In agricultural operations the ancient Romans invoked the goddess of the earth, the goddess of fruitfulness, and twelve other gods and goddesses. The truth in polytheism is in the fact that the gods represent personal qualities. This shows how the human mind came gradually to think of superior beings as endowed with mental and moral powers similar to man. Thus as man progresses the ideas men have of their gods will change. Human history contributes to the development of the idea of God. In an age when kings ruled and monarchies were absolute the idea of the gods as like unto kings would predominate. When moral qualities

came to the front in human experience the same qualities would naturally be intensified and attributed to Deity. Now the observation of nature alone could not give rise to moral views of God. Religion is more than intellectual curiosity concerning nature. When men have first experienced certain moral qualities in their own lives, they will attribute the same qualities to God. Among a people who had never heard thunder it would be impossible for the idea of a god of thunder to arise, for there would be nothing in the experience of such a people analogous to thunder. Exactly for the same reason, because there is a God who has revealed his goodness to men, human thought constructs its idea of a loving All-Father, and this idea since its first inception has become clearer and dearer from age to age as humanity has progressed.

3. *Monotheism*.—There are definite laws in religious development. If we consider animism or something akin to it as a primary stage, the next logical step is the worship of one god as supreme. This stage is sometimes called henotheism; and such a form of religion arises when all of the several gods are recognized, but only one is worshiped. The idea of a local god thus arises. When several local gods are worshiped together we have polytheism. Monotheism is the final stage of religious development. This word means belief in the existence of one God. The monotheistic idea may be reached in many ways. All the historic religions have suggestions of such a view; and in fact there are tendencies in even the most immature form of religion which point to a monotheistic view. In Greece, for instance, there was the idea of Fate or Necessity, in comparison to which the gods on Olympus were insignificant. The philosophers criticized the current polytheism, and discovered a principle of unity in a systematic view of the world. In India there was a time when each separate deity was thought of as

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a representative of the divine. No one God claimed absolute sway in India; but they all went back to the Power which made all gods. In China also there is the idea of the principle of unity, yet Tao, the God of China, is not a personal being. Heathen thinkers, while often so near the truth in their idea of One God, fail to speak with the authority of the Hebrew seers.

There are two ways in which the transition to monotheism may be made: one particular god may come and stand above all other gods and the thought concerning him be purified; or the idea of One may develop when the divine element in all gods is discovered. The Hebrews followed the first course. Jehovah was raised from a national to a universal God and the ideas concerning his moral character were purified. The prophets present the truest picture of God, for their thoughts represent the goal of the long historical process. The Greeks had entered on the second course. They demanded a Unity for philosophical reasons. It was the problem of their thinkers to discover some principle of unity upon which to build up a view of the world. All monotheistic religions have appeared in historic times and through historic persons. As the moral ideal has been purified in the gradual advancement of mankind, the idea of God has been spiritualized. Jesus expressed the final truth concerning the religious development of humanity when he said, "God is Spirit." That is the verdict of both history and revelation.

III. THE UNIVERSAL FAITH.—Polytheism may be answered from three points of view. The first is the answer of science which regards the world as a unity so that it is all a manifestation of one physical force. For the unity of force there must be a unity of Cause. The next argument against polytheism is drawn from analogy; as there are many forms of human activity, but they are all aspects of a single human will, so there are many

different things taking place in the Universe, but these all represent the absolute Intelligence. Finally, the one God we know by direct intuition is sufficient, for if there be more than one God, confusions must arise. Thus experience justifies the doctrine of monotheism. Man is intuitively conscious of one God as the source of all things within the field of human experience. Polytheism, therefore, fails to satisfy the religious nature of humanity.

Man learns to pray before he learns to reason. Religion is more than intellectual curiosity. Man is incurably religious. The religious nature asserts there is some Being superior to man. Why should not man trust his convictions in the religious life as well as in matters of science? The divine origin of religion is attested by its adaptation to the deepest spiritual needs of man. The crudest religious systems may contain some truth. They may be capable of moral evolution and may foreshadow larger spiritual things. The moral goal is the *result* of the long historical process. Astronomy has grown out of Astrology, and Chemistry out of Alchemy. The Science of Comparative Religion shows how religion also has developed from humble sources. We cannot say there is not some truth in all the lower types of religion. There has been a long historical evolution. Even to-day we occasionally see the outcroppings of lower religious strata. The error in us arises when we still hold unworthy views of God.

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QUESTIONS FOR STUDY.

1. When did religion first become possible for man?
2. Why should religion be regarded as an essential phase of true human development?
3. What is the theory of primeval revelation?
4. Show why the principle of evolution may be applied to religion as well as to all other phases of human experience.
5. It is claimed Christianity is the highest form of religion. If this is true, is there any sense in which Christianity is still in the process of development?
6. What is the truth in the idea of primeval revelation?
7. Show how the highest religious life may be possible for every individual.
8. Why should we always study the historical development of religious ideas and customs?
9. Why are prophets always influenced by the times in which they live?
10. What in your judgment is the reason for human progress? Why have not all nations progressed?
11. How does the Bible show religion is in process of development?
12. Take up for discussion some of the passages of Scripture which seem to teach progressive revelation.
13. What are the three theories as to the origin of religion?
14. What is animism, and how did it arise?
15. Show why it is likely all religions have passed through cruder stages. In your judgment do crude or immature religious ideas ever appear nowadays?
16. What are the three stages in the development of religion?
17. What three things are often represented by the gods of polytheistic religions?

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18. Give an illustration of polytheistic religion. What is the truth in such religions, and wherein is it an advance over animism?

19. Give an illustration showing how human history has often contributed to the development of the idea of God.

20. Can you think of any modern cases where religious ideas have changed as a result of human progress?

21. If a God of Love did not exist, why would it be impossible for men ever to form any idea of such a Being?

22. How does the idea of a local god arise? From the experience of Jacob at Bethel, show how he probably first regarded Jehovah as God of a given locality.

23. What is monotheism? Give illustrations of monotheistic religions, ancient and modern.

24. Show how the monotheistic idea may be found in all religions.

25. In what ways do India and China fail to attain so worthy a view of God as the Hebrews?

26. In what two ways may the transition be made from polytheism to monotheism?

27. Show how the Hebrew idea of God developed?

28. How did the Greeks arrive at the idea of God as a Unity?

29. Show how the idea of God has been more and more spiritualized.

30. In what way does science point to one God?

31. How may we think of everything in the world as an expression of God?

32. Why is the idea of more than one God confusing?

33. If there is some truth in all religions, why should we frankly recognize it in missionary work?

34. Show why the highest form of religion is not discredited, even if it be shown that all religion has passed through lower stages?

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LECTURE V.

DEVELOPMENT OF THE RELIGIOUS LIFE.

1. THE POINT OF VIEW.—Religion is frequently defined as “knowing and worshiping God.” From this point of view it consists largely in knowledge. Some who have believed in a complete primeval revelation have asserted that religion should always be viewed from the Godward side, for it is entirely a supernatural revelation. Stated in its extreme form this position is that religion is only direct revelation and as such is imposed upon men from without. Thus the real problem here is whether religion is solely a supernatural revelation or may be considered also as an essential phase of human development. The question is whether religion is a function of man’s spiritual health, or a remedy for spiritual disease. The answer is religion is natural to man and is thus grounded in his very constitution. If religion is viewed as a divine revelation, it means that God’s Spirit operates in all human lives. St. Augustine expresses this thought well when he says, “Our hearts are restless, ever restless, until they find their rest in Thee.” There is a religious capacity in every man. Humanity must be religious. Thus it follows that if there be an absolute religion, it must be of such a character as to satisfy this religious instinct. In attempting to define such a religion careful distinctions must be made between the fact of religion and the ways in which the religious life manifests itself; and the definition must be

broad enough to embrace all types of religion from the lowest fetichism up to the most spiritual form that has yet appeared among mankind.

Now the science of Comparative Religion discovers evidences of the religious impulse everywhere, and so gathers its material from many sources. In our point of view we must also look for the common elements in all types, and seek for an essential fact possessed by or implied in each form. This fact may be found to exist apart from moral code, methods of worship, and dogmas. Codes, rituals, and dogmas develop in the course of human history, and so may have a historical explanation. Thus the development of religion has important social significance. It is in fact one of the most important elements in social evolution. Religious ideas have always influenced science, art, and literature; while in their turn changes taking place in other realms of human thought have profoundly influenced religion. For instance, the Medieval Church was wedded to scientific theories of which modern science has exposed the errors. In our time the scientific spirit has compelled religion to adapt itself to a new conception of things. A social evolution is also taking place now which will profoundly affect religion. Religion is such an essential part of human history that points of emphasis in religion are always somewhat determined by social conditions. Now amid all the different forms which religion assumes, it is our problem to trace out and to discover the origin of religious ideas and forms of worship and to determine their value. If it is possible to do it, we must find a common element in all religions. Then we must note the forms and methods of religious development. Thus it may appear again and again that what we often designate as revelation is but the bursting of the shell that conceals the unexpected growth. Hence we may find it possible to view religion as a divine revela-

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tion from the Godward side, and an essential phase of historical development from the human side.

II. THE ORIGIN OF RELIGION IN THE RACE.—It may not be possible for us fully to account for the first dawn of religion, but at least the laws of its development may be discovered. The scientist studies life and the laws of its development; yet he is not able to say definitely how life originated. In somewhat the same way we may not know how religion began, yet may be able to discover the laws of its development. There may be a Theology for every religion, for even the lowest types have some truths back of them. Facts in the spiritual world may be set in order as well as in the natural world, for the fundamental laws of mental life are the same everywhere, and spiritual development is always according to law. If we can learn what the facts are, we may discover the reason for every phase of human religious progress.

Several theories have been advanced to account for the origin of religion. The first is that religion was aroused by the tendency on the part of primitive man to seek for a cause for natural events. However, such a theory presupposes too mature an intellect. Primitive man did not take time to think out his religious problems; but rather both intellect and religion developed according to their respective laws, and so it was a long time before religious experience was critically analysed. The second theory is that religion originated in fetichism. Fetichism has indeed appeared as a stage of development. It first arose as a result of the tendency of man to personify natural forces, coupled with the desire to get some supposed good from the fetich. Now it may be true fetichism has appeared as a stage in all religious development, but it does not follow that fetichism as a theory of religion is sufficient to account for the origin of it. It may even be shown that every historic religion has passed through a stage of fetich worship; but from this fact it

does not follow, as some would have us think, that religion is still fetichism. Rather we must look for something still deeper, of which fetichism was one form of expression. A third theory, advanced by Herbert Spencer, is that religion arose through belief in the existence of departed spirits. To Spencer ancestor worship is the root of all religion. Now it is true that given the idea of spirit the idea may be purified, yet this theory is inadequate fully to account for religion. There is a fourth possible position, which is that as man noticed all the changes taking place in nature he became aware of his dependence upon nature. In time as he came to understand his impressions of the outer world religious ideas arose within him. Such thoughts then were a normal step in the development of the mind. Therefore, religion arose in the course of the normal mental development of man. In a sense it appeared in the race in a way somewhat similar to its appearance in the life of a child. A child's religious experiences are very immature and there can hardly be said to be distinct and classified ideas. Such religion is little more than implicit belief in God, and it will be a long time before the matter can be reasoned out in a way to satisfy mature thought. The point is that religion appears as a normal phase of a child's mental and moral development. What is here true of the individual was once true of the race. There came a time when religion in a very immature form first appeared among men. It has developed from this humble beginning, until now in Christianity we have the principles of a perfect spiritual religion. We shall, therefore, conclude religion is natural to man, and though it may assume many different forms, it is still the same spiritual fact and as such is an essential aspect of human development.

Religion is closely associated with morality. In its lower forms religion does not have special moral signifi-



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cance. The gods are not thought of as moral patterns, nor do they have moral authority. No questions need be raised as to the worshiper's character so long as he performs his religious duties faithfully. As the moral life develops religion increasingly is associated with morality. It should be clearly perceived, however, that men have not assigned a moral character to their gods until they have discovered moral problems in their own lives; but after men have learned what is moral, the gods gradually come to be thought of as defenders of what is right. The degree to which morality is supported by religion indicates the stage of culture of any people. The more closely religion and morality are associated the nearer the approach to the ideal spiritual life.

Now the fact that we find religious impulses everywhere implies there may be some universal truths detected in the careful analysis of all religions. In a way every religion acknowledges One God. As man increases in civilization he will always come to think of the world as a unity, and thus will think of God in the same way. All religions acknowledge man is dependent upon God; for as man discovers himself to be in an insecure world, he inevitably will reach out for something stronger or higher than himself upon which he can depend. This fact of human need is one of the special motives in the origin of religion. The idea has been advanced that religion originated in fear. "Fear begets gods," said Lucretius. It is no doubt true fear is prominent in all the lower types of religion, but fear ultimately yields to higher emotions. There is a tendency in all religions to become spiritual. This shows itself in the history of mankind especially in higher moral standards and worthier views of God. The idea of God as Spirit is the highest thought possible to attain; and yet all that is implied in this is yet to be grasped in human thinking. In any careful analysis of all religious types we shall see

that in the origin and development of religion in the race there are certain definite principles and truths underlying all religions.

III. THE ORIGIN OF RELIGION IN THE INDIVIDUAL.—The origin of religion in the individual must be studied from the standpoint of his social surroundings, as well as his individual development. Religion is a social phenomenon. Each individual is born into a given community from which he receives a social inheritance that determines more or less the character of his personal religious life. Men born in China are very likely to be Confucianists, men born in India, Buddhists, and men born in countries under control of the Roman Church, Catholics. It is the exception rather than the rule where the religious life of the individual at first is not fairly an accurate reflection of the social surroundings under which he develops. Where religion takes an organized form the individual must accept the ritual and adopt the recognized order of worship. From the social standpoint the individual always will be controlled by the moral and religious life of the community in which he lives.

Now in personal religious experience there will be well-defined stages of development. From the psychological standpoint three questions arise. Is this religious life based upon the intellect, the emotions, or the will? Any attempt to answer this question involves the careful analysis of religious experience. In general it may be said religion originates not in thought nor feeling nor will as distinct from each other, but in an experience which involves all three. Man's spiritual nature cannot be divided. Truth satisfies the intellect; beauty and harmony satisfy the emotional nature; goodness satisfies the will; while God satisfies man in every aspect of his nature. Hegel speaks of three elements in religion. There is first the idea of the Infinite or Universal. Then there is the sense of the finite or individual. Finally,



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there may be the union of these two in religious experience. From this point of view, Theology is the reasonable interpretation of such experiences.

The view is usually held that religion has its basis in the emotional nature. It is argued the feelings are the main organ of communication with God. Therefore, religious feelings are possible for the most immature intellect, for even apart from intellectual analysis all men may have immediate and direct communication with Deity. Schleiermacher has defined religion from this point of view—"Religion is the feeling of dependence upon God." In the analysis of religious experience, if the emphasis be placed upon its emotional character in order to make it available for all men, it may be claimed with equal force that there is an element of knowledge in religion which is also available for all men. Two and two make four in every man's thinking; and so far as logic is concerned, if a syllogism is properly arranged, the premises being true, the conclusion inevitably follows. A little reflection should make it clear that apart from an element of knowledge religious feelings could not be distinguished from other emotional experiences. How could one know his love was directed toward God in distinction from other beings, if religion were emotion without knowledge. Principal Caird has well-expressed his thought concerning the importance of the intellect in religious experience by saying that "religion of mere feeling would not know itself to be religion." We are, therefore, obliged to look beyond the emotional character of religious experience. Even though certain types may be predominatingly emotional, yet there must always be a rational element in religion. There can be no religious knowledge not touched by an element of emotion, and no emotion not touched by knowledge. It may not be possible to separate such knowledge from the

emotional character of the experience, but it may always be distinguished in it.

Again, it is argued that religion is not to be derived from the understanding nor the feelings primarily, but from the will. From this standpoint religion is the will to believe that life has some deeper meaning than can be intellectually proved or emotionally experienced. Religion thus takes the form of faith. Even in the face of appearances such faith will assert God is love. The religion of the will also frequently has a very practical aspect. It means that whoever believes in the worth of truth or beauty or goodness is a child of God, and whoever labors to save the valuable things of life is in a certain sense a religious person. There is in our own day a stronger tendency than ever to make religion a matter of the will.

Finally, it should be said that probably the line of religious development in any individual will be determined largely by social factors from without and constitutional traits from within. Whether for a given individual religion will be a matter of the intellect or emotions or will need not alter the conclusion we have reached concerning the general character of the rise of religion. For each individual it must always arise through some type of personal experience. Then the analysis of the experience will afford ample material from which to construct the system of religious doctrine.



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QUESTIONS FOR STUDY.

1. Show why religion is more than "knowing and worshipping God."
2. Explain the view that religion is solely a supernatural revelation.
3. What is the real problem as to the character of religion?
4. Show how it may be possible to view religion as both a divine revelation and a phase of human progress. Which view have you been accustomed to hold and why?
5. From what point of view should we attempt to define religion?
6. Show how the external things of religion such as rituals and dogmas may have a historical explanation.
7. What hitherto has been the relation between religion and science? In your judgment how far should religion accept the conclusions of science?
8. Why does the point of emphasis in religion keep shifting? Is this a good thing?
9. What may we learn concerning the origin and development of religion?
10. Why is there a "theology" back of every religion?
11. State and criticize the theory that religion arose through man's attempt to discover a "cause" for things.
12. State and criticize the theory that religion arose through fetichism. How universal is fetichism? Why should it be considered a form of religion?
13. What is Spencer's theory as to the origin of religion?
14. State and defend the fourth theory concerning the origin of religion. Why must the first religion of mankind have been immature?
15. Show why the earliest religion was morally imperfect?

16. What has been the relation between the moral and religious advance of mankind?
17. Why may we expect to find a few universal truths in the analysis of all religion?
18. Show how all religions may implicitly acknowledge one God.
19. How does the sense of human dependence on God arise, and what is the significance of it?
20. What is the significance of fear in religion?
21. Give some illustrations which show how religion has grown more spiritual as man has progressed.
22. What two things contribute to the origin and development of religion in the individual? Which of these factors do you consider the more important and why?
23. From the psychological standpoint what questions arise as to the origin of religious experience?
24. What are the ideals which satisfy man?
25. What was Hegel's idea of the nature of religious experience?
26. In your opinion how far does the analysis of experience furnish a basis for Theology?
27. On what grounds is it held religion is a matter of the emotions?
28. Why are certain intellectual ideas as valid for all men as anything which may be experienced through the emotions?
29. Show why there must always be an intellectual element in religion.
30. What is meant by "the religion of the will?"
31. Show why the term "faith" is a more inclusive word than "belief."
32. To what degree may one unconsciously be religious? Show why no life can be utterly without religious significance.
33. To what degree do personal constitutional straits determine the form of adult religious experience?



LECTURE VI.

THE ORIGIN OF CONSCIENCE.

I. THEORIES AS TO THE NATURE OF CONSCIENCE.—1. *The View that Conscience is Supernatural in Origin.*—The lowest forms of religion make few moral demands upon the worshipers. So long as a man worships in the proper way, he may otherwise do as he pleases. However, the time comes when morality and religion must be more closely associated. There is usually a prophet or a priest who proclaims a moral code, and claims for it the supernatural authority of religion. In the case of the Hebrews this point was reached in their moral evolution when Moses tabulated the Ten Commandments. The principles of these commandments had been known in Israel through the moral experience of the people long before Moses put them into the form of a law. These things had existed originally as customs; but when they were given supernatural authority, they became the standard for the morality of the nation. Thus the real question as to the origin of conscience is whether moral laws like those tabulated by Moses are imposed arbitrarily by God upon men, or are really an essential aspect of true human development, and thus will always arise in the normal course of human progress.

There are two possible views concerning the ultimate nature of goodness. Thomas Aquinas expressed one when he said God willed the good because it was good, and Duns Scotus the other when he said good was good

because God willed it. Now if God wills the good because it is good, there must be a standard of goodness apart from the arbitrary will of God. There must be some way of determining whether what God wills is good. In other words there must be a reason why a thing is good, and men ought to be able to discover that reason. If they cannot, they can never be sure what God wills is good. Hence it follows that whatever may be the ultimate origin of conscience, it is not something external to man, and cannot be imposed upon man by an arbitrary and irrational authority. The ultimate reason for the existence of conscience must be found within.

2. *The View that Conscience is an Intuition.*—In its baldest form the theory of conscience as an intuition means that one may know infallibly what is right and wrong. Such a knowledge would be the object of immediate apprehension. Kant expressed it thus: "An erring conscience is a chimera.—The commonest intellect can easily and without hesitation see what duty is." There are two possible views as to the ultimate worth of any moral act: the first is that it must be judged solely by its effects; the second is that every act has good or bad qualities in itself. According to the second view, if intuition is infallible, one ought always to know directly what is right and wrong. To support this view it is even argued that there is no essential difference between natural and moral laws, for they both reveal God's purpose; and so it is necessary to observe moral laws as consistently as to keep natural laws. However, it is evident no one has immediate intuition of natural laws. What they are must be learned by experience and experiment. The same is true concerning moral laws, for neither are they objects of immediate intuition.

However, there is a truth in this theory of intuition. There are some men who seem to be peculiarly conscious

of a moral mission. Socrates was such a man. He declared that not once did he disobey the *daemon* (spirit) that was in him. Jesus also was aware of his moral mission: "My meat is to do the will of him that sent me." There are some natures of strongly marked individuality. Such men are innately conscious of their peculiar mission to humanity. They know God calls them, and they dare not disobey. It may even be true in a sense that at times all men are aware of the existence of a moral idea which they feel ought to be attained. Intuitionism is emphasis upon individuality as distinct from other conditions which contribute to the development of conscience.


3. *The View that Conscience is a Form of Reason.*—Socrates taught that virtue without knowledge is impossible. All the virtues are a form of reason. If a man knows the good, he will inevitably seek it. No man willingly and knowingly does wrong. Virtue based on habit, education, and authority *may* find the right path, but not necessarily; and such morality will be at the best but a blind groping until reason controls. To become truly good one must search diligently for wisdom. Then in the conflict with untrained impulses he will finally be able to form true moral judgments and will always do what is right. In criticism of these Socratic positions the question should be raised whether it is always true that the man who knows the good will seek it. It may be admitted that if he does know the good, the chances of his seeking it are greatly increased. Nevertheless, the moral life is more than knowledge.

4. *The View that Conscience is the Product of Experience.*—The moral life is a development. At first it is a blind groping. In time a moral ideal is discovered. There is a material basis for this ideal in human desires and aspirations. When the ideal dawns in this natural world, it henceforth should be sought after until it is attained. Therefore, experience leads the way. By

means of experience the conscience is formed on the one hand by surroundings and on the other by individual traits. The science of Ethics should indicate the relation between these two factors and outline the characteristics of a normal conscience. For each individual experience will make the conscience more and more a reasonable thing. There is a sense of duty, but duty must be guided by reason. There are many desirable moral qualities; but some of these unguided by reason may defeat the end for which they strive. An over-indulgent love, for instance, may work positive harm. Experience alone shows the principles of true love and the methods by which to exercise it. The conscience with regard to all moral qualities develops through experience. Thus experience may afford a basis for infinite progress in seeking the moral ideal.

The conscience is obscure in its beginnings. It may even have in it traits of a lower order than the human. These traits need to be restrained and controlled by reason. There has been in the history of the race the gradual bringing out into clearer light of a moral ideal. What has been absolute in authority at one time has been superceded at another. Thus the conscience through experience has been lifted up to higher points of view. This has been especially true of the race, and it should be true of the individual. Immature moral ideals ought always to be superceded by worthier ideals as the individual's conscience through experience is put to school and learns its lessons. Thus we see there is a moral education involved in human experience whether of the race or the individual. At any given time the character of the conscience reflects the nature of the experience.

5. *Conclusions as to the Nature of Conscience.*—God reveals the authority of the moral ideal in conscience. However, moral laws are not arbitrary: they are rather inherent in the nature of things and the nature of man.



Conscience is a reflection of the moral constitution of the world in which we live. Conscience, therefore, has the practical function to preserve life. If there is a rational principle in the moral ideal, we must admit there is a place for reason and the reflective judgment. On the other hand, if conscience slumbers, there may be the loss of power to appreciate moral values. In such a condition the light within a man will become a great darkness.

Conscience is eternal. It lays obligation upon men to do right. Kant once said, "Act as if the maxim of thy action were to become by thy will a universal law of nature." However, if there be no such thing as an immediate infallible intuition, every act must in some way play a part in the process of moral education. The goal of the moral life is to make inclination and duty correspond. According to Kant the conflict between inclination and duty is essential to morality. This position may be criticized. It is sometimes a bad sign when a man has to consult his conscience before acting. There need not always be the inner struggle. The trained conscience will act unconsciously and automatically. For such a conscience moral problems once disposed of need not come up again for decision, unless in experience a new point of view forces a reconsideration.

There is but one Duty. There may be conflicts in the mind as to the best way of doing it. Jesus said, "If thine eye be single, thy whole body shall be full of light." This implies everything in life should either give way to or assist in the attainment of the moral ideal. Not all the struggles involved are wholly intellectual in type. In some cases the intellect may be fully convinced, but the feelings because they are more conservative, will hesitate to acknowledge the verdict of the reason. This peculiar condition is often found in a person of strict puritanic ideas, who is later in life intellectually convinced that certain courses of action are permissible

under proper conditions, but who can never *do* those things without some emotional reaction against it. The intellect may be convinced, for instance, that it is not wrong to attend a theatre under some conditions, but the emotions will often arise and make one wonder whether he is doing right. In judging what the moral worth of any given act is, we should ask whether it is a justifiable means to a justifiable end. Experience will teach us in the moral realm as elsewhere. If we say the conscience is the product of experience, it might seem to follow that it has no divine authority; but this does not follow. Men will never cease to regard morality as related to God. Hippocrates expressed it well when he said, "All things are divine and all things are also human."

II. TERMS USED IN THE SCIENCE OF ETHICS.—1. *Relation of Ethics to Logic and Aesthetics.*—There are three sciences which correspond to the three fundamental aspects of our minds. These are Logic, Aesthetics and Ethics. Logic investigates the processes of thinking. It asks whether the results given us in the psychological processes are true or false. By means of the syllogism logic seeks formally to determine what is true. If it be said: All men are mortal; Socrates is a man, it follows Socrates is mortal. Absolute truth can be arrived at in such deductive logic. Truth is the ideal which answers to the intellectual aspect of our consciousness.

The science of Aesthetics investigates the character and value of the emotional life. It is also an attempt to form a theory of the harmonious and beautiful. It is the philosophy of the beautiful and an attempt to formulate the general principles upon which the creation and existence of beauty depend. Beauty as an ideal answers to the emotional aspect of consciousness.

Finally, the science of Ethics attempts to investigate the character of the volitional life as the will strives to attain its goal. Ethics attempts to determine the nature

of the moral life, to show the character of the moral goal, and to indicate the means of attaining these. Thus goodness, the goal of the ethical life, is shown to answer to the volitional aspect of the human mind.

2. *Egoism and Altruism*.—The end of human striving is the preservation and perfection of human life. The question thus arises as to whose life. Egoism answers it is the life of the individual, while altruism says it is the life of others. Thus egoism means devotion to individual ends, and altruism means devotion to the welfare of others. However, these two points of view can never absolutely be separated. Pure egoism is impossible, for every man is dependent upon some degree upon his fellows. In its effects every act is both egoistic and altruistic. Therefore, it is impossible for a man to attain the highest individual goal apart from the highest social good. Egoism and altruism are qualities which always should co-operate with each other.

3. *Hedonism and Energism*.—Hedonism is the theory that the highest moral good is to be found in pleasure as an end of action. Hedonism asserts the will is universally bent on pleasure. Therefore, pleasure is the highest good. Everything else will then have value only so far as it conduces to human pleasure. Egoistic hedonism is the doctrine that each man ought to seek his own pleasure; while universalistic hedonism asserts that human society should aim to secure the greatest possible amount of happiness for the greatest possible number. This latter view is sometimes called Utilitarianism. Energism, on the other hand, is the theory that the end sought by the moral life is not pleasure, but some form of concrete and definite moral activity. Energism does not deny that there may be pleasure involved in this activity. However, there is a distinction between taking pleasure in a thing and aiming at the idea of pleasure as the thing to be sought. Energism asserts the end of the moral

life is activity. If that activity involves pleasure, it is well. The pleasure, however, is not the essential thing.

4. *Idealism*.—Idealism is the view that the good is an essential element in the constitution of the world, and that all things exist for the sake of the good. Thus the physical and outer world must in the last analysis be a part of a moral order. This view is opposed by what is known as the theory of Materialism, which asserts the constitution of the world has no necessary connection with morality. The physical world came into existence by chance, and is wholly indifferent to moral facts. Idealism takes the opposite ground and claims the natural constitution of the world and the normal development of human life tend toward some form of a moral ideal. Morality then is always to be found in the nature of things and also in the unfolding of true and essential manhood.

QUESTIONS FOR STUDY.

1. Do moral or religious ideas arise first? Give reasons for your answer.
2. Show how some of the lower forms of religion have little moral significance.
3. What was the significance of the work of Moses?
4. Show how moral laws are discovered in the course of human progress. Is the same thing true to-day?
5. What are the two possible views as to the ultimate nature of goodness?
6. Show how moral laws are not imposed arbitrarily.
7. What was Kant's position as to conscience?
8. What two views are there as to how a moral act should be judged?
9. In what ways are moral and natural laws compared?
10. Show why moral laws are not objects of immediate intuition.
11. Give illustrations which show how some men are peculiarly conscious of their moral mission.
12. Show why no human life can be utterly without some sense of moral obligations.
13. What was the view of Socrates?
14. What is your opinion of the view of Socrates?
15. Where is the basis of the moral life to be found?
16. What two things contribute to the development of the moral life? In your judgment which of these factors is the more forceful?
17. Give illustrations which show how experience is necessary as a means of developing conscience.
18. Show how what is often regarded as right at one time may later be regarded as an evil. This may be illustrated from slavery.
19. In your judgment what is the function of conscience?

20. Criticize the view of Kant that a conflict between inclination and duty is essential to a moral life.

21. Show why everything in life should assist in the attainment of the moral ideal.

22. Give illustrations showing how there may be conflicts between the feelings and the reason in regard to what is right.

23. What questions should always be raised regarding any proposed course of action?

24. Show how the moral ideal has divine authority.

25. Show how moral questions may be considered from both a divine and a human point of view.

26. If humanity is in the process of moral development, show why our moral ideals are in a sense never final. Give illustrations which show how moral ideas are being purified.

27. Along this line of argument, show how the world is getting better.

28. What are the respective fields of investigation for the three sciences of Logic, Aesthetics, and Ethics?

29. To what aspects of the human mind do these three ideals correspond?

30. Define egoism and altruism. What is the relation between them?

31. State and criticize the position of Hedonism as a theory of conduct. Show why pleasure cannot be the final goal.

32. State and defend the position of Energism as a theory of human conduct.

33. What is your opinion of the position that all things exist for the sake of the good.

34. State and criticize the theory of Materialism.

LECTURE VII.

DEVELOPMENT OF THE MORAL LIFE.

I. SOCIAL FACTORS IN THE RISE OF THE MORAL LIFE.

—1. *The Meaning of Custom.*—Our word *moral* comes from a Latin word meaning custom, and our word *ethical* is derived from a Greek word having the same meaning. The moral life is closely related to custom and has its genesis in it. Even the conscience is at first the reflection in the mind of the individual of what is customary in the life of the community in which he lives. In the lowest forms of tribal life such as we find in primitive societies the savage is obliged to conform to the tribal ideal. He is pained when he falls short of this, while his conscience approves him when he conforms to it. A moral life is possible only where there is purposeful seeking after some type of a moral ideal. Animals tend toward certain ends: but so far as we can judge they are never aware of the nature of those ends. Human conduct, on the other hand, is consciously self-willed and self-directed. Some form of a moral life is inevitable when the individual becomes conscious of himself as a person. In the struggle for life itself moral development is certain to take place. In the lower forms of civilization the members of the community resemble each other in physical appearance, and are practically alike in the things they do and what they think. The hand of custom is stretched out over them, and from its authority but few individuals ever dare to appeal. As the race de-

velops some individuals become dissatisfied and demand higher types of morality. Such men, though non-conformists in their own days, lay the foundation for real progress in morals. They initiate customs which become the bases for new developments.

In this evolution of society a custom which was once necessary and which was regarded as moral by every one may later be unnecessary and even immoral. The standards of morality are modified as they are influenced by custom. For instance, blood-revenge and slavery were once regarded as permissible; and some of the other brutal methods of the past may have been necessary as a stage in the long process of moral training. However, blood-revenge and the more brutal forms of human slavery have practically ceased. It may also be that in time war, still a survival of barbarism, will be superseded by arbitration or other humane methods. In these and in many other ways we shall see how men have gradually discovered the value of honor, justice, and love. Customs may change, but the truths which are the basis of the moral life do not change.

2. *The Relation of the Moral Life to Law.*—So far as law has a bearing upon morality it may be spoken of as written and unwritten. From the legal point of view unwritten law is often called "common law." There must be a basis in custom upon which to frame any law. Codes of laws are prepared and promulgated by authority. They contain precepts which reflect more or less perfectly the moral habits of the people. The Roman code, for instance, was formed after Rome had conquered several peoples. Her lawyers carefully examined the several codes of laws among the conquered peoples, and discovered there were several principles common to all codes. These principles were then set forth as Roman law. Laws demand acceptance wherever the authority promulgating them holds sway. Then immorality be-


comes the breaking of recognized law ; while crude morality is conformity to a low moral standard. The office of law is to harmonize individual actions in such a way as to secure uniformity with as little friction as possible. For the general good it is necessary to control and to restrain men. An authority which is able to set forth law may then train men so as to secure a certain moral conformity. Thus law which first has its origin in custom may become the basis of a real morality.

However, as we have seen, all laws guiding in things moral are not written. There are laws which have never been formulated and set forth by authority which are valid for morality. These also have their origin in custom. For instance, no laws by which to define the conduct of a gentleman have ever been formulated, at least outside of a book of etiquette, and yet society by mutual consent acknowledges there are certain types of conduct worthy of a gentleman. Thus society by its unwritten law has expressed through its customs an ideal to which, within limits, every gentleman is supposed to conform. In general the moral life of a people is determined by the customs of the best members of the community. Hence there is always the possibility of progress. Customs may gradually change. Laws also may change. The result of this will be to purify the moral life of the people.

3. *The Relation of Custom and Law to Religion.*—In the crudest ideas men have of the gods there is little moral quality attributed to them. In animism and fetichism especially there is no morality worthy the name ascribed to such objects of nature as symbolize the divine to the unenlightened mind. In fact it is a mental impossibility to think of Deity as having moral qualities unexperienced by man himself. When human society discovers moral qualities in its own organization, then such qualities can be attributed to the gods. A transition from a nature religion to an ethical religion is as

important for the future development of the moral life as the step from belief in many gods to belief in one God is for the development of the religious life. When Deity is thought of as moral then duty becomes obligation not only to human society but also to God. In the laws of Moses, for instance, religious, moral, and legal duties are all set forth as parts of one system. They are all equally binding because they have divine authority back of them. The view is presented that so far as the Ten Commandments are concerned the great principles involved in some of them are so fundamental to the existence and stability of human society that they had been discovered by men long before Moses ever tabulated them. Human society would be impossible, if every man attempted to destroy every other man, if no man respected the property rights of another, and if no man ever told the truth. These principles are fundamental to the existence of human society itself. No direct revelation from heaven could make these laws any more valid for human conduct. Thus we see how it is possible for customs which have existed long before to receive at length the authority of religion. Religion then sanctions the social custom and the moral life derived from it and gives to it religious authority.

II. THE DEVELOPMENT OF THE MORAL LIFE IN THE INDIVIDUAL.—1. *The Fundamental Basis of the Moral Life.*—There was a time in the history of the race when the distinctions between the natural and spiritual world came first into view. The first man must have been somewhat unstable. He was swayed by impulses and passions which he had received from a lower type of life. Gradually stability was to be acquired. From a state of innocence virtue was to be gained through conflict. However, the very fact of the distinction between good and evil dawning in the intellect made possible real moral progress. Traditional Theology has given us



the picture of the "fall" of man; but has often overlooked the fact that if man were ever to become a moral being, he must know the difference between right and wrong. If such knowledge had arisen without man accepting the evil for himself rather than the good, it would have been a most fortunate thing; but in view of the unstable character of man, it was not likely he would escape fully from evil. However, the fact that a knowledge of good and evil did arise was of the greatest significance, for in that fact man was raised above the level of the beast.

In the first dawn of the moral life in every individual there is an awareness of opposition or contradiction between the ideal and the actual. Human nature is then divided against itself. The dawning moral life is awakened in the midst of a lower life. A conflict arises between appetites and impulses on the one hand and the ideal life on the other. This may take place when the child first becomes aware of his own distinct and conscious existence. With the knowledge of self-existence there comes also a sense of freedom. The child discovers a moral order in his enlarging world, and he finds it is necessary to adjust himself to it. In order for a human mind to develop normally, it must develop in relation to other minds. Therefore, morality not only has its genesis in the customs and the moral life of the community in which the child develops, but on his part each individual must contribute something to the welfare of the whole. The moral life would be impossible apart from this universal aspect of man's nature. There are two senses of impulses in man. These are the individual and social. The first lead a man to seek his private good and the second to seek the public good. Hence an act may be either egoistic or altruistic. In practice it is impossible to separate these two aspects. No man liveth unto himself and no man dieth unto himself. The basis then of the moral life is to be found in the necessity of the

individual to adjust himself to that larger world of which he becomes aware when the moral life first dawns within him.

2. *The Relation of Authority to the Individual.*—Every moralist is a child of his times. At first the conscience of the individual is his awareness of the customs and laws of the community in which he lives. Inevitably society will impose upon a man an external order to which he must submit. He will discover his liberty cannot become license. There is first the authority of parents and teachers. Then a larger circle approves or condemns the individual's conduct. Law also will render its verdict. Finally, God may be thought of as the author of the law. Thus the individual will necessarily frequently compare his own inclinations and actions with any one of these four sources of moral authority. Emotions of fear or of anticipation will arise before a given action; while feelings of remorse or approval will follow. Thus the individual's life may be as varied as the customs of his people will allow. It is possible to speak of a universal morality only in a limited sense. We have just seen there are certain fundamental laws upon which the existence of society is founded. Murder, adultery, theft, and untruthfulness are evils of such a social character that if every man in a given society did these things with full license, that society would perish in one generation. These four principles are understood in some sense by all mankind. Within the most primitive kind of a group of individuals life must be respected within that group at least, if it is to exist. The foundations of the home also must be generally respected, or the home unit will soon be impossible. Concerning rights of property, unless ownership were acknowledged and respected, economic progress would be entirely out of the question. Truthfulness too must be the rule rather than the exception at least between the members of any given group,

if they are to continue as a social unit. The degree of social stability possessed by any such primitive group as is here pictured will depend upon the degree to which every member of that group continually respects the persons and property of every other member. However, it should be observed even here that the way in which these and other moral laws will be applied is not the same for all conditions. Circumstances and especially the stage of moral development will determine largely the way in which at a given time and place these laws will be applied. The particular form of the moral life is determined by historical and psychological conditions. Morality develops in terms of human history and the human mind. The individual must needs submit to such authority.

3. *The Moral Goal.*—The moral life is formed by social conditions; yet with the development of mental life the ideal becomes more individualistic in character. The possibilities of such a tendency are seen in the fact that all our complex modern life has probably developed from a single type of primitive society. For the individual the advance begins when he first emancipates himself from a merely social ideal. Such an individual becomes a free being, and then begins to mould his own life apart from the influences of the society in which he lives. Youth is the time when character forms. The "set" character takes then usually remains throughout life. The youth becomes aware of his relations to a larger world. He attempts to adjust himself with relation to the home, society, the world at large, and the Kingdom of God. If possible, he is determined to adjust himself and the world in which he lives to an ideal. He is forced to face and to attempt to solve a moral problem. He becomes aware of a higher will to which he feels he is bound to submit. In religion this will is attributed to God.

There are three theories as to the methods of applying the moral ideal. According to the Greek idea, if a man's natural impulses be restrained and educated, he will become a moral man. Human nature is to be perfected in a perfect civilization. The ideal individual produces and lives in an ideal social condition. According to the primitive Christian view, man's natural impulses are to die. The life to be attained is not of this world, and it is to be won by the doing of duty as commanded of God. St. Augustine even declared that man's natural virtues are but "splendid vices, and not to be viewed as virtues but as vices." The modern idea is that the moral life combines in its realization the truths suggested in both of the above points of view. It is a Kingdom of God on earth and in heaven. The ideal life is the harmonious development of all native powers and the special culture of individual gifts. The use of all powers for all time in seeking the Highest Good is the goal of human life. There is a Highest Good for society and for the individual. It is impossible to define it. Its nature only can be described. In such a realm definite rules of conduct for the individual are out of the question. It would be as reasonable to formulate rules for a Raphael to paint by as to attempt to formulate the detailed principles of such morality. The more advanced the moral life is the less is it possible to formulate rules and laws for it.

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QUESTIONS FOR STUDY.

1. What is the significance of custom as related to morality?
2. At first what is the character of the individual's conscience? Give illustrations showing why this is so.
3. Why is a moral life not possible for orders of creatures lower than man?
4. Why must every human being make some attempt to form a moral ideal?
5. Why is the authority of custom stronger in primitive communities than in higher civilizations?
6. What makes moral progress possible among any people?
7. Why do the standards of morality change as man progresses?
8. Show in what way the above principle applies to the Hebrew nation as well as to other peoples.
9. Show how certain principles of the moral life do not change, even though the way in which these principles are applied may change from age to age.
10. Using an illustration from Roman Law, show how laws originate.
11. Distinguish between immorality and crude morality.
12. What is the value of law in moral training?
13. Show how customs influence all human conduct.
14. Why must men first experience moral qualities in their own lives before they can attribute the same moral qualities to their gods?
15. What is meant by the transition from a nature religion to an ethical religion, and what is the significance of it?
16. Among the Hebrews how did the moral laws which had originated in custom come to have religious authority?

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17. Show how the great principles of some of the Ten Commandments were fundamental to human existence, and so must have been known in Israel long before Moses gave them the authority of religion.

18. What type of moral character must have been possessed by the first men and why?

19. What does it mean to pass from a state of innocence to that of virtue? How is this accomplished?

20. If men were ever to become virtuous, why was it inevitable that knowledge of the difference between good and evil must arise?

21. What is the significance of the idea of the "fall" of man? Is there anything analogous to the "fall" which takes place in human lives to-day?

22. How does the moral life first dawn in the experience of the individual?

23. What is the nature of the moral problem the youth discovers? How must it be solved?

24. What two sets of impulses are in man, and why do they both have their place?

25. To what types of moral authority must the individual submit?

26. What is remorse and how does it arise?

27. How does the moral life become more and more individualistic?

28. What was the ancient Greek idea of the moral life? What is your opinion of this theory of ethics?

29. What was St. Augustine's idea of man's "natural virtues?" What is your personal opinion?

30. Where is the modern point of emphasis in regard to the way the moral ideal is to be attained? What is your opinion of it?

31. What cannot the Highest Good be accurately and definitely described?

LECTURE VIII.

THE METHODS OF REVELATION.

I. THE SOURCES OF REVELATION.—1. *Nature*.—There is a sense in which the natural world reveals God. By analogy we reason that as there is a mind manifesting itself through our human bodies, so is there a Mind back of and disclosed in the created physical world. The method by which God creates is through the process of evolution; yet evolution is but the process and not the cause. All nature reveals God as much as the so-called miracles. God's continuous care of the created world is itself the greatest miracle of all. We therefore see God's handiwork in the outer world. Swedenborg even has taught that all nature is a parable; and he claimed for himself a special illumination by which to interpret it. St. Paul in his letter to the Romans declares the everlasting power and divinity of God are clearly seen and perceived by all men through the things that are made. Men therefore are without excuse, if they worship not God.

2. *History*.—There is a revelation in human history. This is seen in God's dealings with all peoples. Confucius and Buddha, Zarathustra and Socrates all wrestled with the same fundamental spiritual problems, and in some ways discovered the same truths. The Odes of the Chinese sages are very similar in some parts to passages that might be selected from the Psalms. Buddha was not far from the Kingdom of God. Zarathustra taught

the people of Persia to believe in a kingdom of righteousness under the rule of the wise spirit Ahura-Mazda. The literature of the poets and dramatists of Greece shows how near to prophetic truths were some of her thinkers. Thus we might go on and see how God did not leave himself without witness among any people. There is some truth in every religion. We can no longer say there is the absolute true and absolute false. Everywhere the human heart in its search for God and truth has been in part successful; and this is true even where the particular form in which the truth was first conceived was gross and immature.

So far as the nations of antiquity are concerned the most spiritual form of religious life appeared in Israel. The Hebrew people had a genius for religion. From obscure beginnings and all through the development of Israel's national life God was forming a people to become the organs of a revelation to all mankind. The idea of Israel's special election was in the minds of the prophets from the eighth century onward. The highest prophetic view of Israel's mission is given us in the closing chapters of the Book of Isaiah. We must judge Israel by its best, and we cannot fail to see in that evidences of a divine revelation. Although there were degrees of revelation in other nations, yet God revealed himself especially in Israel's history.

3. *Individuals*.—From the standpoint of the mass of human society those individuals who have clearer intellectual or spiritual visions than their fellows are prophets. Such individuals mould human thought and change the course of human history. Progress is made possible through the leaders. Thus if God raises up a particular man to whom a special vision is granted, all the world may follow that man and be lifted up thereby. However, we cannot limit revelation to such leaders only. There is a sense in which God makes a revelation to

every one. Objectively nature itself is a testimony to every man; but subjectively, that is, within, there is a still higher witness. There are degrees of revelation; but it is always limited by the capacity of the individual to whom it is given. There is, however, some revelation to all, inasmuch as there is a true light that lighteth every man.

The highest revelation through an individual is seen in Jesus. On the one hand he fulfilled Israel's spiritual destiny, and on the other he was "the desire of all nations." If we find Jesus reveals in his own life what we conceive of as the highest truths concerning God and man, we need look for no higher revelation. Jesus seems to have been aware of himself as the one who fulfilled the highest spiritual hopes of Israel's prophets. He was the one that should come. In a historical sense he was a leader similar in kind but different in degree from other leaders before him in Israel and other nations. Therefore, being a leader of men, the supreme proof to us of the truth of the revelation of God which he claimed to give must be found in the fact that he initiated and quickened in the life of humanity the miracle of moral transformation. Thus we see how the revelation originating in nature and shown in history reaches its highest individual form of expression in the life of Jesus.

II. THEORIES AS TO THE METHOD OF REVELATION.—There are two theories as to the method of revelation. The first is that revelation is divine in its origin, and, therefore, has divine authority even apart from human progress. There is a redemptive revelation as well as a natural one. From this point of view not what man achieves but what God reveals is the ultimate reason for revelation. The appeal must be made to the supernatural. Formerly prophecy and miracle were set forth by the theologians as proofs of the supernatural origin of revelation. In our own time the line of proof is moral

and for us quite convincing. Whatever may be the method of it, we are fully convinced there is a divine revelation given to men.

The second view is that revelation is involved in human progress. Tyndall claimed Christianity was as old as the creation. Nature would lead one to God. Therefore, a special revelation was not necessary. However, other factors come in here. In human progress there has been a gradual working out of moral and religious ideals. As the moral ideal has been purified, the authority of religion has been given to it. In Christianity we see the highest goal yet reached. From one point of view the Christian religion is the goal of human progress; from the other, it is a divine revelation. Thus human thinking and progress point to a revelation worked out in human history; while the degree of such revelation is always limited at any given time by the stage of culture or moral attainment of the individual to whom the revelation comes. A few years ago a meteorite was found which had peculiar but orderly markings on its surface. It was suggested by some one that this meteorite was a message from the intelligent inhabitants of the planet Mars! Supposing such a thing even to be true, it would forever be impossible for men to read such messages because they have no means of knowing the language of the people inhabiting that far off planet, if such there be. So it is in revelation. Revelation must always be expressed in the form of human thought and language, if it is ever to be intelligible to men. Therefore, revelation is always limited by the capacity of men to perceive it. Now it is evident a complete supernatural revelation could not contain the seeds of such imperfections as have appeared in human history. Therefore, in any case revelation has developed and is progressive and never final as to its form. It is a life unfolding in human his-

tory, and thereby representing the gradual revelation of God to humanity.

III. CONCLUSIONS AS TO THE METHOD OF REVELATION.

—1. *Revelation is Necessary.*—In the human mind there is a tendency to express all thoughts in action. The action then becomes a mental necessity. In somewhat the same way as a man must think and then express his thoughts in action, so there is in God a necessity which compels him to express himself in action. Revelation then becomes necessary. There is in God an eternal principle of self-revelation. It is not necessary to distinguish as sharply as the old theologians between a natural and revealed religion. Prophecy and miracle need not be regarded as the supreme proofs of religion. The moral argument is of far greater value. Yet there are truths in the arguments for a natural religion. Some of these are as follows: The world demands a First Cause; design in the world shows an intelligent Being acting through it; the idea of God is the highest result of human thought; the existence of a moral order implies a moral lawgiver. On the other hand the following claims are made for a supernatural revelation: Natural religion leads us to look for a further revelation of God; any further revelation must be supernatural; Jesus is the supreme moral miracle and as such becomes the organ of the supernatural revelation. If God operates in one way in the laws of nature, he operates in another way upon human spirits through revelation. Thus we see there is truth in both positions. The function of revelation is not to reveal truths which the human mind can conceive, but to make real in experience what men would not of themselves have had the intellectual nor moral courage to believe. Lessing says, "What education is to the individual, revelation is to the race." On the one hand the mind is prepared by human progress, and on the other divine revelation comes in as a religious educa-

tion. Like all other education, it is won at the cost of intellectual and spiritual struggle. These two phases of revelation should always be distinguished. There is human and divine activity involved.

2. *There is Progress in Revelation.*—The Bible testifies to the progressive unfolding to Israel of a divine election and purpose. From one point of view sacred history is governed by the same laws as other history. The same psychological and sociological principles apply in both cases. For this reason we need not be surprised to find the earlier stages of revelation relatively imperfect. It is claimed on strictly natural grounds that if man did not have the full power to attain the end of his existence, he would be behind all other created things. In reply it may be argued that inasmuch as man has a higher destiny than any other creature, it is necessary for him to have a supernatural source of help. Of course this implies that revelation is still to be given under limitations. From man's side the knowledge of God is relative and not absolute, for it is always conceived of under the limitations of human perception. In the nature of the case the knowledge of God requires not only a Revealer, but an intellect capable of receiving the revelation. There is a psychological obstacle to the giving of a complete revelation at once. God has created man in a condition of becoming. His nature is to develop physically and mentally. Hence, because of the necessary mental and spiritual limitations under which man lives, the revelation of God to him must be progressive. A new idea which has no historical connection with past experience cannot be suddenly revealed from heaven, for such an idea would be utterly unintelligible. Even Jesus had to say unto his disciples at the last, "I have many things to say unto you, but ye cannot bear them now." We must conclude revelation is progressive and is given to man as he develops power to receive it.

IV. THE INTERPRETATION OF REVELATION.—1. *The Place of Religious Authority.*—In the interpretation of revelation there is a place for authority. The authority may rest in tradition, a book, a creed, or a dogma. According to the Catholic view, the Church is sole authority in matters of Christian faith and doctrine. St. Augustine once said, "I would not believe the Gospel, did not the authority of the Catholic Church move me thereto." The Reformers substituted the authority of the Bible for that of the Church. Creeds also have been set forth. Authority has thus conserved religious faith. This has been and is a necessary service: yet the principle of authority has never worked fully. Men have always made mental reservations and taken exceptions. Therefore, there is also a place for individual freedom.

We have seen that revelation is not given *en bloc*. It does not come down from heaven ready made. Therefore, the worth of anything claiming to be revelation must be tested by the same processes of mental analysis as any other thing. Unless it can be framed into thought and be stated intelligibly, it is not a successful revelation. Inasmuch as human progress is an important factor in the giving of revelation, the individual who has a clearer vision than his fellows should never be unduly restrained by the hand of authority. In the interpretation of revelation the individual is the progressive element, while authority is the conservative element. These tendencies should correct each other, but in the last analysis, even the aim of authority should be to train the individual to live and think for himself. Nothing is to be lost in the spiritual world by giving liberty to the individual. The religious life of humanity will be enriched by each new revelation or interpretation which men may attain.

2. *The Relation of Reason to Revelation.*—In the interpretation of revelation the mental powers should be freely used. Revelation is no revelation until it takes the

shape of human thought. Faith without knowledge lacks stability. The truth is arrived at by inquiry. In the final analysis every man in the interpretation of revelation must fall back upon reason and private judgment. It is sometimes said there are three factors in forming Christian Theology. These are the Scriptures, Christian experience, and reason. Undue emphasis on any one of these three may lead to difficulty. Appeal to the Scriptures alone may result in the worship of the book and the letter; Christian experience uncorrected by reason and the Scriptures may become mystic and even eccentric; while reason by itself may fail to discern the true spirit of religion. As a rational being man seeks for truth; as emotional he seeks for beauty and harmony; as moral he seeks goodness. Any true revelation must be adapted to the needs of the entire being. The creation and development of personal experience is the goal of revelation, for that is the spiritual ideal of all true religion. To recognize in any degree an external authority is to admit there is close spiritual affinity between the authority and the individual's experience. One may freely recognize *such* authority, for to deny it would mean to deny one's own experience. Authority and freedom meet in the reasonable analysis of Christian experience.

QUESTIONS FOR STUDY.

1. How do we reason the natural world reveals God?
2. Review here the five arguments for organic evolution.
3. In what sense is all nature a miracle?
4. What is St. Paul's view of nature?
5. What shows there is some revelation to all peoples?
6. If God has revealed himself to all peoples, show why he must also have revealed himself to every life. Show why no life can be "totally depraved."
7. In your opinion did the "election" of Israel imply the rejection of other nations? Give reasons for your answer.
8. In the Old Testament what is the highest thought reached?
9. What is the relation of leaders of men to the general average of humanity? Show how such prophets make progress possible.
10. Show why the character of the revelation of God to any given individual must always be limited.
11. In what relation did Jesus stand to the other prophets?
12. What is the supreme moral proof to us that Jesus gave a revelation concerning God?
13. What are the two theories as to the method of revelation?
14. What are the main arguments by which the theory of a supernatural revelation is sustained? In your judgment are these arguments sufficient? Give reason for your answer.
15. From what two points of view may we regard Christianity?
16. Explain the point illustrated by the falling meteorite.

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17. Show why revelation must always be limited, and why it always must be in *human* form.

18. If revelation must always be in human form to be understood by man, show how the humanity of Jesus was necessary.

19. If revelation can never be final as to its form, show why prophets may continually arise in the religious progress of humanity. In what sense was the revelation of Jesus final?

20. By what analogy do we reason revelation is necessary?

21. What are some of the arguments for a "natural" religion?

22. On what grounds is it claimed revelation must be supernatural?

23. In your judgment should we retain the distinction between natural and supernatural? Give reasons for your answer.

24. How is revelation similar to education?

25. What two phases may always be distinguished in revelation?

26. Show why we should study "sacred" history by the same methods as other history?

27. Give illustrations showing how revelation at its earlier stages is imperfect. Have we yet attained the perfect?

28. Suggest some of the ways in which the work of Jesus with his disciples was limited.

29. Give an illustration of "authority" in matters of religion. What has been the value of authority? Will it always be necessary?

30. What is the progressive factor in revelation? Why should it not be suppressed?

LECTURE IX.

THE MEANING OF PROPHECY.

I. THE PERIOD OF HEBREW PROPHECY.—The prophetic period in Israel lasted approximately from 850 B. C. to 400 B. C. During that time all the great prophetic and religious conceptions of the Hebrew people, except the doctrine of immortality, were emphasized. The height of prophetic work was reached during the two centuries between and including Amos and Jeremiah. A general classification of five periods might be made. The Assyrian period lasted from about 850 B. C. to 665 B. C. Amos, Hosea, Isaiah, and Micah were the chief prophets of that period. The Babylonian period lasted until the fall of Jerusalem in 586 B. C. During that time Nahum, Zephaniah, Habbakuk, and Jeremiah prophesied. The period of the exile lasted until 538 B. C. Ezekiel was in Babylon at that time. During the later years of this period an unknown prophet, sometimes designated as the "Second Isaiah," prophesied. Chapters forty to sixty-six of the present Book of Isaiah are attributed to him. The period of restoration following the exile lasted until about 450 B. C. Haggai, Zachariah, and Malachi probably did their work during these years. In the last period, extending to the time of the close of the Old Testament Canon, the books of Joel, Jonah, and Daniel were written.

The prophets employed many methods in their work. The messages of the prophets were frequently delivered

by personal interview, as when Elijah met Ahab, and Isaiah talked with Ahaz. Some of the earlier prophets had gathered young men around them and established "schools of the prophets." These schools had been established as early as the time of Samuel, and were still in existence in Isaiah's time. Some of the prophets traveled from place to place in somewhat the same way as modern circuit riders. Others addressed crowds in public places. Still others were literary in temperament and made careful records of their prophetic utterances. The prophets frequently employed symbolic methods in teaching. Sometimes their thoughts were described as dreams or visions. Parables and figures of speech were often used. Some of the prophets also performed symbolic acts in the presence of the people to attract attention, as when Ezekiel moved his household goods to symbolize the approaching migration of the Jews. The prophets resorted to any legitimate method by which to attract attention.

II. SOURCES OF THE PROPHETIC MESSAGE.—There are two points of view from which to consider the work of the prophets; first it should be considered in its historical setting, and second as to its religious significance. From a historical point of view some of the prophets were really statesmen. Their ideas were largely political. They were members of a progressive political party demanding reforms. They were typical and representative men who were the real political and moral leaders of the people. Their political opinions were at heart moral judgments and religious ideals for a nation which was so directly under the rule of God as the theocratic Israel claimed to be. God spoke to Israel through historical events. The office of the prophet was to interpret those events.

It should be noticed, however, that as successive prophets faced different historical situations differences in

point of view on political questions arose. As interpreters of political conditions, there are differences in point of view between Isaiah and Jeremiah. Isaiah's one message is that Jerusalem can never be shaken. Whatever may be the political fortunes of other cities, Jerusalem is to stand. In Isaiah's mind true religion was definitely associated with the temple as a centre. Not once does he even suggest the Holy City may fall. However, when Jeremiah appeared political conditions had changed, and to him it was evident Jerusalem must fall; and he expressed his opinion in no uncertain terms. To Jeremiah true religion was not necessarily associated with Jerusalem as a centre. Now in the messages of these two prophets we see how each attempted to portray his conception of true religion. In Isaiah's mind it was associated with Jerusalem and the temple. In Jeremiah's thought true religion was not dependent upon an inviolable Jerusalem. The prophets agree in their spiritual conceptions of religion, but their points of view concerning political conditions in each case are modified by historical situations. Jeremiah discerned the larger truth, namely, that true religion was not necessarily associated with a given place. As a result of Isaiah's work Israel's religious life had been purified. A spiritual nucleus had been formed. Jeremiah looked to that spiritual nucleus to vindicate his prophetic utterances concerning the permanence of religion, even though Jerusalem might fall and the people go into captivity. Thus we see there is a common truth held by both of these preachers of righteousness. They believed in the eternal character of true religion. There was also a temporal element, namely, differences in point of view as to just how this religion was to be preserved. Thus we see how there are two elements in prophecy,—one eternal and the other temporal. The truths underlying all prophecy are eternal. The ways in which these truths may be ap-

plied to historical conditions must be worked out by each prophet.

After what has been said, the question as to whether the prophets were active or passive in the times of their inspiration scarcely needs to be raised. The prophets claimed to have direct communication with God, and to speak with divine authority: yet such a claim need not obscure the normal activity of the prophetic mind. The entire passivity of the prophets was claimed by the Alexandrian Jews, who said the prophets were utterly passive so that the Spirit of God moved upon them as a hand upon a musical instrument. It is impossible to sustain such a position. There is a human activity in all prophecy. There are certain psychological aspects of prophecy which cannot be ignored. A prophet is always under limitations in that he can utter no message which he has not previously thought out sufficiently to express it clearly to others. The way he will then express his thoughts, the language he will use, and the literary form of it will be determined by the conditions under which the prophet has lived and been educated, and also by his own peculiar mental and emotional characteristics. A religious experience on the part of the prophet is presupposed. His interpretation of that experience becomes the basis of his message. As in all other revelation prophecy is limited on the one hand by the ability of the prophet's mind to grasp revelation, and on the other by the ability of the people to understand its truth. Thus we see again there is a human element in prophecy, as well as something which has divine authority.

III. FINAL DEFINITION OF PROPHECY.—There are two ways in which a truth may be reached; one is the path of hard mental labor; the other is through direct intuition. In both cases the result is an immediate awareness of the validity of the truth conceived. Now prophecy is always based on moral judgments. The


authority of the prophet is in the truth he utters. In arriving at that truth the prophet must use his own mental powers. The statement that the "spirits of the prophets were subject to the prophets" represents a profound truth. The prophetic message then may be reasonable, and may have that in it which commends it to every seeker after truth. Jesus said, "He that is of the truth heareth my words," implying thereby that prophetic truth would commend itself to the hearer. The spirit of prophecy is the same everywhere. It is consistent belief in the reality of God's kingdom. Any message which seeks to interpret that truth to men may be submitted to a test. If it is found true, it will abide. If it is not true, no authority can make it so. The authority of prophecy is in the truth which it seeks to interpret.

Prophecy need not be a map of the future. We should distinguish carefully between prophecy and prediction. The main object of Hebrew prophecy was not to enlighten future generations, but to inspire hope in the minds of the living. The utterances of the prophets applied especially to their own times. Therefore, we always must study them in their historical setting. Subsequent events may show close similarity between prophetic utterances and what actually takes place. Again, there may be cases in which the events depicted do not actually take place. And yet again, sometimes the fulfilment of the prophecy may be far more spiritual than the prophets conceived it to be. Prophecy is not to be considered primarily as direct prediction, but rather as a broad and healthy outlook upon history and an optimistic interpretation of it. Prophecy need not be a map of the future. In fact the element of prediction seems less prominent, if we remember that prophecy at its height represents the best of Israel's religious life. Biblical prediction is always along general

rather than specific lines. It aims to kindle hope and awaken expectation.

The prophets were conscious of the presence of the living God. They had a profound belief in God's elective purpose for Israel. The manner in which they worked out their ideals was sometimes political, but the political always gave way to the moral, and the moral in time gave way to a grand religious view which included in its field of vision all nations. The prophetic spirit was fundamentally a passion for righteousness. It was faith in God as the source of the moral order. Morality was spiritualized and exalted as a religious duty. Seldom were the prophets ascetic. God's ideal for his people was to be worked out in the nation's life through trial and even suffering. Such a prophetic spirit is one of the highest testimonies to the divine revelation to Israel. The prophets interpreted Israel's history from the divine point of view. Thus prophecy may be defined as the moral and religious interpretation of Israel's national life from the standpoint of divine election. Wherever we see that spirit in any of its forms, we witness a part of the divine revelation. Hence the authority of prophecy must be found in its eternal truths.

IV. THE PROPHETIC SPIRIT.—There is a prophetic spirit in the world. We see this supremely in Israel's prophets. We also see it among many other peoples. There is no nation which has risen above savagery which has not at least one prophet. Formerly men held that there was little or no revelation outside of Judaism and Christianity; but in our day we perceive clearly that prophets of the moral life have appeared from time to time in all the great nations of antiquity. God hath not left himself without witness among any people. However, when we look to those nations of antiquity and compare their spiritual products with what was produced



in Israel, we see how the highest prophetic spirit was in Israel rather than any other nation.

The question may be asked whether the spirit of prophecy is still in the world. The answer cannot be in the negative. In the history of the Church there have been not a few who claimed direct inspiration and the power to prophesy. One of the results of this tendency was Mysticism; another result was the denial of authority altogether; yet in spite of much perversion of the spirit of true religion, there is still a sense in which we may think of all religious experience as prophetic. There is a settled conviction in the heart and mind of every true Christian that the Kingdom of God will ultimately be established in the earth. The prophets of old had the same faith, and dared to prophesy of that day when the knowledge of the Lord should cover the face of the earth as the waters cover the deep. Wherever there is such a conviction concerning the reality of God's kingdom there is the prophetic spirit. The prophets of old were called "men of God," or "servants of God," and in some cases were called "interpreters." There are modern men who may speak for God with like spiritual authority. It is the business of the modern prophet to interpret to our own day and generation the significance of religion as it may be applied to complicated modern conditions. This function of the modern prophet is not to make definite predictions concerning the future. Modern prophecy must be larger than specific predictions. It must rather be the moral and spiritual interpretation of existing conditions. Revelation is not sealed. There is the spirit of prophecy in the world today. It is belief in the reality and final conquest of the kingdom of God.

We have seen there are two elements involved in prophecy,—one the eternal principle upon which all prophetic utterances are based, and the other the particular temporal form under which prophets successively have

conceived of the way the kingdom of God is to be outwardly established in the earth. Now in view of this latter fact it is evident prophecy as an idealistic interpretation of existing conditions must change as to its form as human society progresses. There can be no change of moral significance in human society which may not have a prophet. There are statesmen to-day who have clear visions of an ideal state, and some of these men are as truly prophets as Amos and Isaiah. There are reformers and social workers who perceive as clearly as any of Israel's prophets that righteousness exalteth a nation. As interpreters of the spirit of true religion, there are modern poets who are inspired by the same spirit of truth that quickened the thought of the ancient writers of Psalms. There are even men whose work has been especially along religious lines who might without irreverence be called prophets of God. The distinguishing quality of all true prophecy is inwardness or what is usually called spirituality. The degree of this may in some cases be higher in Hebrew prophecy than elsewhere, but as to the essential quality of it we may find the spirit of prophecy in many modern servants of God. Therefore, we shall conclude that so far as God still calls men to interpret true religion to humanity the spirit of prophecy is in the world.

QUESTIONS FOR STUDY.

1. When was the main period of Hebrew prophecy?
2. Give the five main divisions in order, naming prophets of each period.
3. What were the "schools of the prophets?"
4. By what methods did the prophets work?
5. From what two points of view may we regard prophecy?
6. What was the significance of historical events in relation to the works of the prophets?
7. Do you think God controlled in Hebrew history by a different method than other nations? Give the reasons for your position?
8. Show how changed political conditions influenced the work of Isaiah and Jeremiah.
9. Wherein did these two prophets agree and wherein did they differ?
10. How persistent were national views of God's kingdom? Show why any opinions as to the external form of the kingdom of God are always secondary to the fact.
11. What two elements may frequently be distinguished in all prophecy?
12. Show why no prophet escapes absolutely from the influence of the times in which he lives?
13. Jesus was a prophet. Do you think Jesus was in any way influenced by the times in which he lived? Give illustrations.
14. What theory of prophecy did the Alexandrian Jews have? What was the difficulty with it?
15. Show some of the ways in which a prophet's individuality must influence his work.
16. What two things limit all prophecy?
17. By what two methods may truth be reached? Give illustrations.

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18. In what does the authority of a prophet consist?
19. If a thing claiming to be prophecy is not true, why may we always question the authority setting it forth? Show how we have a right to question any external authority.
20. Show why prophecy in its larger meaning need not be a map of the future.
21. Show why prediction as an element in prophecy must always be understood in the light of historical conditions. Why cannot such prophecies ever be final?
22. If it even be shown that in some cases the predictions as to the exact way a thing would take place were mistaken, show how this fact would not destroy the moral value of prophetic ideals.
23. Give an illustration showing where the fulfilment of prophecy was more spiritual than the prophet first thought of it.
24. In what way did the Hebrew idea of God's kingdom grow more spiritual as time went on?
25. From the prophetic standpoint what was the relation of morality and religion?
26. Suggest the names of some prophets outside of Israel.
27. What is the "spirit of prophecy?"
28. Name men who have lived since Jesus who might worthily be called prophets. Why may they be considered prophets?
29. Along what lines may modern prophets work?
30. If the view of prophecy here presented is adopted, indicate some of the conclusions that probably will be reached concerning inspiration.
31. Why should we not expect to find in the Bible a complete map of human history?

LECTURE X.

THE NATURE OF INSPIRATION.

I. THE METHOD OF INSPIRATION.—There are four theories as to the method of inspiration. The traditional view is that all Scripture is inspired in such a way as to be an infallible authority in all matters of faith and conscience. The next is the mechanical theory, which takes the ground that the writers of the Bible were mentally passive at the times of their inspiration. According to this view any person might have written any part of the Bible even without previous knowledge of events. This view was early condemned. The next is the theory of verbal or plenary inspiration, in which the claim is made that every word of the Bible is divinely inspired. The theory of verbal inspiration may be traced to the Alexandrian Jews. They had a tradition that the texts of the ancient manuscripts were so guarded from error that when the Scriptures were translated from Hebrew into Greek the seventy scholars who did the work all produced exactly the same translation though they worked independently. When investigation later showed there were many errors in translation, a further theory was advanced that God allowed the errors in order to accommodate the Scriptures to the heathen. Thus the fact of errors in translation was admitted; and thus it followed that even if it were true that the original texts were verbally inspired, it became equally evident that with the gradual disappearance of all the original au-

thor's manuscripts errors had crept into the manuscripts still in the possession of the Church, and it would necessarily be impossible ever to correct these from an original text. All who have believed in verbal inspiration have had to follow this course when they faced the facts which investigation revealed concerning the formation of the canon. In support of this theory of inspiration it is urged: that the New Testament acknowledges the inspiration of the Old Testament; that Jesus treated the Old Testament as the word of God; and that Paul's claim concerning the profitable use of Scripture is a proof of its inspiration.

There is a fourth position sometimes called the critical view of inspiration. According to this it is claimed the Bible should be regarded as religious literature of the highest order written by men in a state of religious fervor, but not in such a way as to preclude the possibility of error. From this point of view the question of inspiration becomes one of degree. In common with other literature the Bible contains some things that are of lesser value than other parts. There may even be some myth and some tradition; and there may be immature moral ideals, because they represent different stages of the religious development of the Hebrew nation. Thus the study of the Scriptures becomes a historical and literary problem, and exactly the same methods are to be used in the study of the Bible as in any other literature. Therefore, we should approach the study of the Scriptures with entire candor. The principle of development should be applied to the growth of the Bible; while finally the moral and spiritual value of every part must be determined by careful analysis.

II. THE DEFINITION OF INSPIRATION.—The Scriptures present the mind and will of God to men in terms of human thought. Now words are symbols of thoughts. Men agree certain words shall represent certain ideas.

Therefore, when the thought of a prophet is quickened, it is his problem to express his thought through words which will symbolize his experience to others. The inspired man is thus at once handicapped, for he may not be able himself to use the language proper to express his thought, or the culture and knowledge of others may be so deficient that they cannot understand his message. Thus there will always be a human element in the method of uttering inspired thoughts; yet if the essential truths concerning man's relation to God are expressed, the question of method can never overthrow the moral authority of the truth.

St. Paul was a man peculiarly under the direction of the Spirit of God; yet it should be noticed that he does not claim supernatural inspiration in the preparation of his letters to the Churches. He only claims to be so under the guidance of the Spirit that he writes things God can own. In some places Paul even makes a distinction between his own opinions and the things which appear to be more directly revealed by the Spirit. The Church Father Irenaeus attempted to account for the poor Greek of Paul by "the rapidity of his utterances, and the impulsiveness of spirit which distinguished them." He rejected the theory of passivity. The prophets were in full possession of their powers; but the Spirit assisted and clarified them. St. Augustine said, "The language of the evangelists might be ever so different provided their thoughts were the same; the truth is not bound to the words." As a matter of fact the dogma of verbal inspiration was not set forth until the times of the Reformation. If it be urged in supporting the theory that the separate books of the Bible are verbally inspired, no such claims can be made concerning the Councils which set forth the dogma. What books should be included in the canon was not decided without debate and even strife. It was several centuries before some of the books now in

our New Testament were recognized as apostolic in origin, and it is still an open question whether all of them were written by the apostles. Thus it is not possible to gain anything by asserting a doctrine of verbal inspiration. Inspiration is not mechanical. It is rather a religious life in which God is active. The final authority of the Scriptures is to be found in the religious life back of them, and the religious truths set forth therein.

III. THE BIBLE AS A RECORD OF REVELATION.—1. *The Origin of the Bible.*—The Bible comprises the religious literature of Judaism and Christianity. The history of the formation of the Hebrew Canon is very obscure. The Pentateuch which comprises the first five books of the Old Testament is thought to have been collected and edited by Ezra the scribe or under his direction. It is certain that when he came from Babylon he brought with him the "Book of the Law." The Psalms and Prophets were gradually added to this. Scholars usually distinguish three canons of the Old Testament. The Law was completed about 432 B. C. The writings of the prophets were added to the Law about 200 B. C. The complete canon, including the *Hagiographa* or other writings, was completed by 100 B. C. In the oldest Hebrew manuscripts the consonants only were written. If verbal inspiration were claimed for the consonants, it can hardly be claimed for the vowels, for it has been shown the vowels of the ancient Hebrew texts were never written, and those characters which now symbolize the vowels are an invention of a much later date. Thus the vowels evidently were not written by the original authors.

Investigations have also shown how the New Testament was formed in a way similar to the Old Testament. Probably the writings of Paul were the first to be collected. However, not all of his writings have come down to us, for we know of at least two of his pastoral letters

that have been lost. If apostolic authorship is the only test by which a given piece of literature has a right to be retained, should any other letters of St. Paul ever be found, they would have a right to a place in the New Testament. A little later the Gospels were added to the first collection of Paul's letters. Thus the question arises as to how the Gospels were formed. Several answers have been proposed, such as; that the authors borrowed from one another; that there was a primitive Gospel which was the common source of all; that there were fragmentary documents put together differently by the different authors; and that there was a common oral tradition. Now any one of these theories may help us to understand how the four Gospels came to assume their present form. In any case it is reasonable to assume that the men who wrote the New Testament were in full possession of their powers. They were, therefore, liable to errors of one form or another. In investigating the origin of every part of the Bible it is necessary to consider all possible human factors.

2. *The Significance of Biblical Criticism.*—There were early attempts to study the Bible from the historical standpoint. This is shown in the way some of the Fathers handled the Scriptures and debated questions of canon. In time the dogma of inspiration obscured this free spirit. Not until modern times has there been any real freedom in a scientific investigation of Biblical problems. Criticism has for its task the tracing out of the historical steps by which the Bible came to assume its present form. The conclusion is that the Bible is a record of religious development. Accordingly from this point of view it should be studied as religious literature. Criticism may be historical, literary, or textual. It is assumed we cannot fully understand the Bible unless we know something about the history of the Jewish people, and especially the history of their language. The aim

should be to get at the facts regarding the history of all religious ideas or ceremonies connected in any way with Hebrewism. If these methods of criticism are applied conservatively, a true scientific basis may be established upon which to consider any legitimate question concerning religious literature.

3. *The Results of Criticism.*—It is well to know something about the documents we have before using them as a basis for doctrine, even though it may be the truth of these documents cannot be shaken, whatever were the methods of their composition. An absolutely inspired book would require an absolutely inspired authority to interpret it. It is never claimed the interpretation is infallible. Now criticism has shown that the Old Testament has been collected by scribes or other persons, and put together without regard to a strict chronological arrangement. The problem of criticism is to find out the historical facts. Such investigations are handicapped at the start, for we have no strictly original manuscripts of any part of the Bible. All the manuscripts we have are copies of older texts. The oldest manuscripts we have of the Old Testament go back only to the tenth Christian century, while the oldest of the New Testament go back to the fourth century. We have absolutely no original manuscript of any portion of the Bible. By original manuscripts we mean the original text prepared by the author or under his immediate direction; but no such manuscripts have yet been found, and it is more than probable they do not exist. When we come to the manuscripts we have, we find there are differences in texts; and so the question arises as to which text is original or nearest like the original. Probably we can never know. Criticism will always have for its problem the investigation of fact along these lines. If we can never recover the manuscripts which the original authors prepared, we must be satisfied with any conjecture that is

not inconsistent with the spirit of Christianity. Negatively, criticism has shown three things: first, that the idea of verbal inspiration must be surrendered; second, that it is necessary to use reason in the study of the Bible; and third, that we all in practice make distinctions between different parts of the Bible in our devotional use of it. Positively, criticism has shown: first, that the Bible is the witness to the Gospel; second, that Christ is the source of authority for the Gospel; and third, that the religious life quickened by the study of the Scriptures is of the highest value.

4. *The Permanent Value of the Bible.*—If we cannot find in the Scriptures evidences of God's revelation, we cannot find it anywhere. The Bible is a record of a long historical process. The human element in it is the awareness of God on the part of men, especially the prophets. The evidence of the Bible's inspiration is the truth in it. The Scriptures are not without error, but as a whole they are sufficient as a rule of faith and conduct. They are simple in style. There is moral excellence in them. In spiritual matters there is essential agreement between all writers. The Scriptures are adapted to the needs of man's spiritual nature. God has given a redemptive revelation. The Bible is a record of it. Christianity is not Bibliolatry, that is, worship of a Book. Mohammedanism wrecks itself on the Koran. Christianity also limits itself when it puts the Book in the place of the religious life. Christianity is not built upon a theory of the verbal inspiration of its documents, but upon the reality of its spiritual facts. "We are the children of the Bible, not its slaves." "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that every man of God may be complete, furnished completely unto every good work."

IV. *The Authority of the Bible.*—More and more our thought of the authority of the Bible is restricted to the moral and religious realm. In the religious life portrayed in the Scriptures stages of development are readily recognized. It is sometimes necessary to distinguish carefully between the accidental and the permanent. Hebrew prophecy is a proof for all time that God had a hand in Hebrew history; but the religious value of prophecy is not to be found in the literal fulfilment of every prophetic ideal. Isaiah's ideal state has never been founded, nor has Jeremiah's ideal of a regenerated Israel ever been realized. However, there are, as we have seen, certain spiritual truths in these prophetic ideals which are eternal.

The final value of any part of the Bible is to be found in the eternal truths in it. If we concede any part whatever to conscious human activity in preparing or transmitting the Scriptures, we open the door for possibility of error. If it follows from this fact that verbal inspiration is out of the question, no book can be absolutely inspired. Hence the Bible can never be an external infallible authority. There are two views as to the nature of the authority of the Bible. One is that because the Bible is God-inspired, it is binding because of the very fact it came from God. Therefore, its authority is absolute, but nevertheless external. The second view is that the authority of the Bible is in the truth which it contains. The truth in it is worthy of God. It is then the truth which is absolute in authority and from this it follows that inasmuch as the truth is inward, the authority of the Bible is entirely spiritual. Thus the principle of truth in us witnesses to the truth in the Word of God. The value of the Bible is in its power to create within us religious experiences which reflect all that is true of the highest and best that Biblical literature contains.

QUESTIONS FOR STUDY.

1. What is the traditional view of inspiration?
2. State and give your opinion of the mechanical view of inspiration.
3. What was the origin of the theory of verbal inspiration.
4. Show why it is impossible to hold the theory of verbal inspiration.
5. What is the critical theory of inspiration?
6. In what ways is the Bible like the religious literature of other nations, and wherein is it different?
7. Why should we use the same methods in studying the Bible as in the case of any other book?
8. Why must there always be a human element in inspiration?
9. What is the character of St. Paul's inspiration?
10. What historical facts show it is impossible to hold the theory of verbal inspiration?
11. How was the Old Testament canon formed?
12. How were the oldest Hebrew manuscripts written? What is the significance of this fact?
13. How was the New Testament formed? Have we all the pastoral letters of Paul?
14. What questions may be asked concerning the formation of the Gospels?
15. What is the task of modern historical criticism?
16. Show why a theory of development must always be applied to the Bible.
17. When investigations show some of the historical facts concerning the Bible are not exactly what men have formerly believed, show how the moral value of the Scriptures still remains.
18. Show why it would be of little value to have an infallibly inspired Bible, if we did not also have an infallible authority to interpret it.

19. What are the oldest manuscripts we have of both the Old and New Testament? Have we any original manuscripts?

20. Show why it is practically impossible to correct the texts we have so as to get the exact original form.

21. Negatively, what has historical criticism shown?

22. Positively, what has historical criticism shown?

23. Show how in the devotional use of the Scriptures we all are making distinctions between different parts of the Bible.

24. It is evident we have no infallibly inspired Bible. Show why it does not follow Christianity is without authority.

25. Wherein is the greatest value of the Bible?

26. State what portions of the Bible seem to be of lesser value and give the reasons for your answer.

27. If there is no absolutely inspired Bible, are we absolutely certain we have the *exact* words of Jesus? The words of Jesus "are spirit and life." Show how we may find in the Gospels the spirit of his teachings, even if we are not sure of having his exact words.

28. By what principles should we distinguish between the incidental and permanent in the Scriptures?

29. In the interest of intellectual consistency, how far may we reach conclusions that seem to be different from the literal meaning of the Scripture?

30. What two views are there as to the ultimate source of authority in the Scriptures?

31. Show why there would be less differences of opinion in the essential things of religion, if men were all willing freely to follow the spirit of truth.

LECTURE XI.

SYMBOLISMS OF THE DIVINE.

I. DEFINITION OF THE SYMBOL.—It is a psychological law that every new experience must be understood and interpreted in the light of former experiences. According to this principle children tend to describe new objects by the things they have previously known. I have heard an egg shell called the peeling of an egg and an orange peeling the shell of an orange. Now what a child does in all his simplicity an adult does also sometimes purposely and frequently unconsciously. Nouns are seldom made out of whole cloth. A telephone is a device for talking at a distance. The Greek roots of the word mean a voice at the end. An aviator is sometimes called a bird-man, for he is a man propelling himself through the air like a bird. We always reason from known things to hitherto unknown things. It is impossible for us to grasp an absolutely new idea. The steps in the process of reasoning ought to follow each other in such a way as to lead up naturally to new truths. There should always be some connection with the past.

Now this principle applies to religious experiences as much as to any other type. For this reason when a man has a new religious experience his first attempts to describe it will inevitably be in the form of analogies drawn from his past. When the author of Genesis said God walked in the garden, he used such an analogy. We know God is Spirit and does not appear to men in any

such way as this story tells us; but it was easier to describe the moral experiences of the ancestors of the human race by such an analogy than in any other way, and so the spiritual truth suggested by the story is still valid for us. The Old Testament is a record of many experiences in the lives of the patriarchs whereby they gradually came to know of God. No systematic and exact theology is set forth at first, but the conceptions of God given from time to time are valuable because the symbols used show there was progress in the Hebrew idea concerning God, and the analogies used are still suggestive because they give form to human experiences. It was necessary for the fathers to speak of God in terms men could understand. Any idea expressed in other terms would be an utterly unintelligible revelation. The race was once a child and thought and spake as a child. Human progress is shown in the fact that the symbols whereby men have thought of God have continually become more spiritual.

It is not impossible that some of the forms of expression which have been used occasionally obscured the real spiritual idea; but every idea is imperfect at its beginning. When we go afield into animism, fetichism, polytheism, or any other type of undeveloped religion, we cannot fail to see even there many attempts to express some thought of the divine through symbols. There are myths which originated through attempts to describe experience, and art in its lowest or its highest forms is a further attempt to set forth ideas symbolically. A symbol is a new bottle for new wine. It is a form in which men recast their thoughts and secure thereby a clearer mode of expression. Every religion sets forth its idea of God by symbols. In the highest of these, personal and spiritual qualities are attributed to him. Thus we see there is a process of analogy by which men of past ages have intensified their human mental

and spiritual powers and attributed the same to God. No term acquired in this process can ever describe God's character fully, but each thought thus arrived at helps us on our way in the discovery of his nature. A symbol is an analogy drawn from experience by which we attempt to express our thought of God.

II. SOME TYPES OF SYMBOLISMS.—1. *Symbols drawn from Nature.*—Animism is the attributing of intelligence to inanimate objects. The savage thinks of a dual life in natural objects similar to what he finds in himself. Man is body and mind, so it is not difficult to think of a mind in other bodies, and even in natural objects. Children have frequently been observed to speak of their play-things and other material objects as though they were personal beings. Primitive man did the same thing. To him all objects may have a physical and mental side. The savage thinks of a stone or a stick or other natural object as endowed with power of thought and having powers of magic. Such a fetich is first selected because it is thought to possess powers to charm. Our word fetich comes from the Portuguese and signifies an instrument of witchcraft. There is a very crude idea of spirit back of animism and fetichism, but we see how even here there is in germ the thought of the divine symbolized in the fetich. The savage does not generally attain the idea of an Infinite Spirit, but by analogy he does grasp the idea of personality and naturally attributes that quality to the objects of his worship.

Fire is another natural object which has frequently been worshipped. Fire has symbolized in some cases purity, or has been thought of as an evidence of the divine power and presence. It has been regarded as one of the primeval elements, and as a symbol of the principle of destruction in nature. The Persians regarded fire as a god, and worshipped it on the hills and in their temples. The Hindoos worshiped Agni, the god of fire.

Fire was also a symbol of Siva, the Destroyer. In Greece the goddess Hestia was symbolized by the fire burning on the hearth. In Rome the temple of Vesta had a fire kept burning on the altars continually. The worship of fire was practiced among the early Canaanites, whose god was Molech, the god of fire. In Israel also fire was used in religious worship to symbolize the presence of Jehovah. In Christian Churches at the present time lights frequently burn at the altar. Thus in many ways fire which was once probably an object of worship has symbolized to men some thought concerning the Divine or has been regarded as a sign of God's presence. There is therefore a truth back of the imperfect symbolisms we find in nature worship.

2. *Anthropomorphic or Personal Symbols.*—The term anthropomorphic comes from two Greek words which mean man and form. Hence, anthropomorphism means the thinking of the gods as like unto men either physically or mentally. There are three stages in anthropomorphism. First of all, natural forces are personified, as in fetichism. Then the powers of magic are personified, and the gods are viewed mainly as beings from whom to secure favor by means of magic. Finally moral ideals are attributed to the gods, and thus they are conceived of as truly personal and spiritual. Even idolatry was an advance over animism because the idol became more and more a real symbol. The ancient Egyptians represented their Deities as like unto animals, and also under human form, or as a combination of the two. The Greeks and Romans represented the gods as like unto men, and attributed to them personal qualities. Thus a process of spiritualization began, and the tendency of it in even these non-Christian religions was to approach purer ideas of Deity.

There are two senses in which the word anthropomorphic may be used: it may mean the attempt to represent

Deity under human form; or it may mean a figure of speech in which the form, actions, and affections of man are ascribed to God. In this latter sense anthropomorphic expressions are frequently used in the Hebrew Scriptures. Thus it is not irreverent to speak of God's eye when we refer to his oversight of the Universe, nor to speak of his arm when we mention his omnipotence or power, nor to speak of his ear when we pray to him. The Psalms are filled with such figures of speech, yet no one is misled by them. In fact the tendency to use such anthropomorphic expressions is unavoidable. Owing to the psychological law already mentioned, it is impossible for men to think of God other than through the interpretation of their own sense experiences. Certain members of the human body come to be thought of especially in connection with certain personal qualities. When these same qualities are intensified and attributed to God, it is but natural to speak of God as though he possessed an outward form similar to man. By such analogies drawn mainly from sense experiences men attribute to God in an ideal degree what they first find in themselves. Any anthropomorphic conception, therefore, may be true in so far as it does not imply a materialistic or otherwise unworthy view of God.

3. *The Process of Spiritualization.*—Men have always ascribed thoughts, emotions, and acts of will to Deity. In animistic religions these qualities were ascribed to material objects such as fetiches. In polytheism they were attributed to man-like gods. The final stage of spiritualization was reached when the notion of Deity was separated from any material or physical form. This was monotheism. After the idea of spirit was once formed it tended to separate itself from its lower beginnings. A moral element gradually came to the front and thus the way was opened for a complete spiritual development.

There is a history back of every term ever used; and at any point in this development of the idea of God one quality may have been emphasized and other equally important facts concerning the divine nature hardly recognized at all. There may have been the idea of Jehovah as having form and parts. In Israel's history the making of images to symbolize God was not stamped out entirely until the eighth century, when the prophets brought about the much needed reform. However, the process of spiritualization was inevitable. The tabernacle and temple had been signs of Jehovah's presence. The Holy of Holies symbolized the heavens where he dwelt. The carved cherubims were also symbols of his presence. There are four classes of expressions used in speaking of Jehovah. "The angel of Jehovah" originally meant the form or appearance of Jehovah himself. "The face of Jehovah" signified his presence. "The glory of Jehovah" signified the manner in which he made his presence known to the prophets. The expression "the name of Jehovah" indicated Jehovah's presence to help his people. The entire history of Israel shows how the tendency to spiritualize led inevitably from a lower anthropomorphic conception to a truly spiritual idea. In all that process the symbols used from time to time each suggest a truth concerning the divine revelation. The way was being prepared thereby for Jesus to use the highest of all symbolisms when he said, "God is Spirit."

III. RELATION OF SYMBOLISM TO EXPERIENCE.—Truth of all kinds is presented to the mind through symbols. Language itself is a system of symbols agreed upon to convey particular ideas. Words represent thoughts; but at best they are inexact expressions. Language is figurative. With the advance of experience a word which at one time might have described a thought becomes entirely inadequate to express a higher thought on the same subject. Such a word then cannot serve as

a complete definition. If it be said, for instance, that God is a King, the word King suggests to us the idea of God's power; but that word of itself does not suggest several higher thoughts which are equally true of God. Still it is true that the symbol which was used to express the idea of God's power in a former generation suggests a truth which is valid for all time; but this is not the whole truth concerning the character of God. The work of each age is to discover new truths which will symbolize to that and in a degree to succeeding generations even worthier thoughts of God than have been before discovered. The highest symbols spring out of immediate and personal experiences. They are not only figures of speech, but analogies drawn from life itself. The Psalmist used such a symbol when he said, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Personal experience testified to a fact which could be described in no better language than that drawn from the highest human relationship. Such religious symbols show that men are in the presence of the highest. They also show that experience cannot be adequately described because of its spiritual depth. Therefore, even though no one symbol arrived at in this way can ever fully describe God, yet any worthy analogy may be used which will assist in portraying the facts of experience.

IV. THE VALUE OF SYMBOLISMS.—Any symbol of the divine need not be untrue because it is not the whole truth. It can become untrue only when in any sense it is regarded as expressing the whole truth. In general it may be said that any given proposition may be the truth concerning one aspect of anything, and yet not necessarily the truth concerning the whole of it. In applying this principle to the subject in hand we might say that God hates evil. Such a statement would be entirely true; but it does not follow from this that God is a being without such qualities as mercy, forgiveness, and even love,

which qualities may temper his hate of sin. Ever to emphasize one truth concerning God to the exclusion of other truths may lead to a very perverted idea of his nature. We should always guard against speaking of one quality of God to the exclusion of all other qualities. No one symbol represents the whole truth.

The word "Father" is the nearest to a perfect symbol of any word; but who yet knows what God's fatherhood means! The word was used before Jesus gave it the final meaning. Other peoples than the Hebrews had approached it, as for instance the Hindoos in their name Dyaus-pitar, meaning Heaven-father, and the Greeks in their word Zeus, and the Romans in their word Jupiter, meaning Zeus-pater or Father-Zeus. The prophets of Israel had hinted at it, as did Isaiah when he said, "Doubtless thou art our Father." This term is the last symbol reached. There had been many imperfect attempts to find a word that would express the character of the divine Being. Fatherhood is a word more vivid than any other. When Jesus used it he drew the analogy from his own experience, and thus indicated the line of search which men will henceforth follow. We should not then be misled when we use any anthropomorphic terms, for they are but human modes of describing what is true in experience. We are in the presence of the Highest when we can express our experiences only in symbols.

QUESTIONS FOR STUDY.

1. Give some illustration from your own observation showing how we always interpret new experiences in terms of old.
2. In what way is progress in knowledge possible?
3. What is an analogy?
4. Show why the account of God walking in the Garden as told in Genesis cannot be a literal fact.
5. Even if the story itself is figurative, show how the moral value of the above account is in no way destroyed.
6. Recall some of the figures of speech used in the Old Testament to describe the character of God. Why is it sometimes difficult to understand these as figures of speech?
7. Why was it necessary to speak of God in these ways?
8. What is meant by a symbol? Give illustrations.
9. What is animism, and how does it arise?
10. What is the religious significance of animism?
11. What has fire symbolized?
12. Fire was once worshiped. Now it has a symbolic meaning even in the highest religions. Show how this fact illustrates the tendency to spiritualize religious ideas.
13. What is the origin of the word anthropomorphic?
14. What are the three types of anthropomorphism?
15. How does idolatry represent an advance over animism?
16. In what two senses may the term anthropomorphic be used?
17. Give illustrations of both the above types.
18. Show how figures of speech help us to understand God.
19. What is the most natural way for anthropomorphic forms of expression to rise?

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20. By what three stages is the idea of God spiritualized?

21. Show how the first ideas men had of God were necessarily crude. How does this fact show there could not have been a complete primeval revelation?

22. How was God's presence symbolized in the religious ceremonies of the people of Israel?

23. Jesus said, "God is Spirit." Show why the idea of God as Spirit implies God cannot have an outward form.

24. Show how language is a symbol. If possible, illustrate this fact from different languages by showing how all language is really symbols for ideas.

25. Show how any symbolic word cannot be final as a definition.

26. Why should each generation discover new symbols by which to describe religious ideas?

27. Wherein is the value of symbols?

28. Show how men frequently have emphasized one quality in God to the partial exclusion of others.

29. Show how men acquired the idea of God's Fatherhood.

30. Can you suggest any ways in which men have not yet fully grasped the meaning of God's Fatherhood?

31. With what symbolic words have you most generally thought of God, and why have these terms appealed to you?

32. When our first ideas of God arise, we think of him as in a given locality. Later in life we try to think of God as Spirit. Show how the history of religion in the race has been similar to that of the individual.

33. Show how God may be thought of as the Mind back of the Universe in a way similar to the human mind back of our physical being?

LECTURE XII.

THE PROOFS OF GOD'S EXISTENCE.

There are three lines of argument usually set forth to prove God's existence; the first is the argument from the dependency of the world; the second is the argument from design; while finally it is argued that the idea we have of God's existence is a proof of it.

I. THE PHYSICAL WORLD IS DEPENDENT.—The world we see is mechanical. The amount of energy is forever the same; and this energy is the ground of all motion. Only the form of energy changes. Science attempts to explain everything from the standpoint of cause and effect. There is no physical phenomenon in all the world that may not ultimately have a physical explanation. Now a purely naturalistic explanation of the world often attempts to do away with that which we have been accustomed to call the supernatural. It has even been claimed that the realm of the supernatural will gradually recede as science advances. It is reasoned by analogy that as the man of science explains according to natural laws what formerly was regarded as magical, so the entire realm of things called miraculous and supernatural may in time be explained according to the operation of natural forces. The verdict of strict science is that nature is wholly mechanical. Motion is the primary thing. From all eternity motion has been producing what we now see. Matter as such is real, and probably is eternal. Life even is mechanical, and *if* men could reproduce the

conditions, life might be produced now from the non-living. Science in the nature of the case studies only the physical and chemical properties of matter. Its verdict, therefore, must be limited to the mechanical.

The mechanical theory, however, is insufficient, when it attempts to carry its method too far. If we could hold no other views than those of science, we would never raise a question concerning the meaning and value of the physical things science studies. The mechanical theory cannot adequately account for the fact that mind exists, for apparently mind is more than matter in motion, and surely we are conscious of the existence of mind. More than this, the world may possibly be explained from the standpoint of purpose, thus revealing an Intelligence back of it. From the mechanical point of view all energy will at last become heat, and all motion will cease. How could such a condition of itself produce a world! The fact is the world that now is would long ago have ceased its motion, if there were not some Power keeping it going. The world is indeed governed by law, but this very fact shows it is dependent. Obedience to law includes God, for if the world could not have come by chance, the forces by which it formed must have been orderly in operation, and thus God is shown to work according to law. The verdict of science here implies purpose, and purposes being worked out in an orderly fashion necessitate an Intelligence back of the mechanical world. Laws of themselves do not explain anything, for they only tell us how force acts under given conditions. A strictly mechanical explanation of the world is thus shown to be inadequate, when the theory is carried beyond its own proper sphere.

It is also impossible to apply this theory experimentally to the whole of nature. There are many phenomena which cannot at present at least be fully understood from the mechanical point of view. There seems to be the

spontaneous in nature. Peculiar "mutations" suddenly appear in the development of life. There is even a suggestion of mind in nature apart from human intelligence. In a crude sense animals and plants appear to "think." The explanation of what an animal or plant will do under given conditions is not to be found entirely in physical and chemical laws. Religious emotions are often stirred by the glory of the outer world and these mysteries concerning life. In regard to these things, religion claims the right to interpret the world in its own way, and, if possible, to discover a purpose in it. The very changes of nature suggest the unchangeable. We are not willing to believe God's world has no permanent and unchangeable ground and source. There is clearly no satisfying alternative here. The world came into existence by chance or according to law. The first possibility is precluded by the fact that we do discover evidences of law; and even science does not admit there is any other possibility than that the ultimate explanation of the physical world must be reasonable and lawful. Thus the fact of order in the world is a proof of its dependence.

II. THERE IS DESIGN IN THE WORLD.—It is argued that the world is created for a purpose. Man sees the orderly course of the planets, the unfailing sequence of the seasons, the regular recurrence of night and day. Man also acquires a limited dominion over the forces of nature. He uses the gifts of wild nature for his food and shelter. He cultivates plants and domesticates animals. He also discovers minerals in the earth, which he applies to his own use and enjoyment. Through all of nature man thinks he sees evidences of purpose in the physical world, and this conviction is so strong that even where he cannot prove it in specific cases he still asserts there must be some purpose in it.

However, there is a weakness in this argument from design, in that it is usually assumed that the Architect

or Designer of the world is external to it. Too frequently it is not perceived that such a Creator could exercise no real providence over the world without breaking in at times upon the mechanical order. Such a possibility implies an unworthy view of God, for if an external Creator must ever break in upon the world's mechanical action, the mechanism is confessedly imperfect and unaided cannot fulfill the Creator's purposes. The mere fact of the existence of a created world may imply there is a Creator; but it can never force us to take the further step and identify that Creator with God, for it has only been asserted there is an external Creator. Unless it can be shown also that God is the only object external to the world, it will be impossible logically to say God and Creator are one. We have been accustomed to start with God and designate him as Creator; but there is logical difficulty in reversing this process. Furthermore, there are seeming contradictions in the world. A scientific proof must eliminate them, and so science demands here logical proof of design. Religion cannot furnish such a form of proof; and yet from its own point of view, religion will continue to believe in a divine purpose, even if it be in the greatest problem of all, the problem of suffering.

We have a right to conclude there is a purpose in the world. We need not be satisfied with the strictly mechanical view. Science claims that only "the fit" survive. What is the origin of "the fit?" Our answer is, God creates and sustains all. How account for the wonderful adaptations which we find in nature, if nature does not reveal a purpose. Design is exhibited in the fact that natural forces always act according to law. Thus the phenomena of nature are orderly, and so must fulfil purposes. From the religious point of view the fact of purpose is not affected by the methods used in fulfilling it, so long as the methods are worthy of God. Religion

does not attempt to explain nature as science does, by reference to something mechanical within nature, but by something other than mechanical, residing either outside of nature or even within it, but of such a character as always to be different from it. There is a religious point of view from which to estimate the value of natural operations. Thus one stupendous and unchangeable purpose fulfilling itself by orderly methods is discovered in the world.

III. THE MIND ASSERTS THERE IS A GOD.—It is argued that the mind trusts its judgments in scientific matters. Why should it not trust itself in matters of religion? For a man to say he doubts that he thinks is a contradiction, for the very doubt is a thought. "I think, therefore, I am," said Descartes. Now the highest thought a man may have is a thought concerning God. Aquinas even held that prior to all reasoning the knowledge of God is in our minds "in a confused way." Logically some knowledge of the Infinite is implied, if a man even thinks of himself as finite; and some knowledge of the Immortal is necessary, if a man is to consider himself mortal. We are somehow secretly conscious of the existence of the Infinite.

There are intellectual difficulties in the proof of God's existence. It may be argued that our knowledge is only of things we see; therefore we cannot know that which is not an object of sense. It may be at once conceded that our knowledge of God must be relative, for we as finite beings can never fully understand what the Infinite is. In the world in which we live we can discover only finite causes and effects. Natural science reasons back step by step, but nowhere sees anything other than a finite cause. Religion naturally seeks after a cause which is not an effect. Obviously there are intellectual difficulties with this method of proof. Beginning with an Infinite we might reason down to a finite, but there are

difficulties in reversing the process. Science infers an endless chain of causes and effects; but the mind is staggered even to think of such a thing. So we want to stop perhaps arbitrarily and say there must be a First Cause. However, such a God still stands in the relation of cause to effect in a finite series. He is the Cause. The world is the effect. Therefore, in turn there must be a cause for God, and this cause will be finite and not infinite. Thus it becomes evident we cannot prove the existence of God by such logical methods.

In view of the fact that our minds assert God exists, it is contradictory to say we cannot know God, for the very saying so implies some knowledge of him. We are intellectually obliged to assume a Universal Reason as the source of our own reason. We naturally think of something, greater than which cannot be thought. The existence of God is inferred by way of analogy. So far as our personal existence is concerned, we know we are body and mind. The body occupies space, while the mind is intangible. So far as our friends are concerned, we can see nothing but certain outward bodily signs, but on the strength of these we reason there is a mind in some way associated with their bodies, as there is a mind with our own. The process of reasoning by which we arrive at a reasonable belief in God's existence is similar to the method by which we are convinced of the personal existence of our friends. It is a process of analogy. There is a God who by outward signs reveals his inward presence. We confidently assert the existence of the minds of our friends on no other evidence than that of our senses, for we can never enter into their mental experience. In like manner we may assert God is the *Friend* back of the physical world, not only as the Creator of that world, but as the one through whom all finite intelligences have their existence. We will trust our minds in the conviction that God exists.

IV. THEORIES AS TO GOD'S RELATION TO THE WORLD.

—1. *Deism*.—Deism is the theory that God is separated from the world. It is claimed nature is endowed from the beginning with the forces necessary to keep it going. Except when he performs a miracle, God leaves the world to go on through secondary causes. According to this theory, if the world were made perfect, it ought to go on forever without help from the outside. If it has to be tinkered with, it becomes an imperfect mechanism. According to this theory mind and matter are also distinct. God as the great Mind is separated from what we call matter in the physical world. The error in Deism as a theory concerning God's relation to the world is in the fact that it places God too far from the world. An Infinite God must be in some sense present in *all* parts of the Universe. Therefore, God cannot be outside of the world.

2. *Pantheism*.—Pantheism is the view that God is All. God is represented in everything. He is the material out of which the Universe is made. All other deities are parts of him. He is a "Soul of the World" which embraces everything within itself. However, the God of Pantheism is not personal. Pantheism is at fault because it loses God in the world.

3. *Theism*.—Theism is belief in a personal God. It is the belief that God creates, sustains, and controls all the world, and is present everywhere. He is personal. If purposes are worked out in nature, there is Intelligence back of it. Theism holds God is in nature, but not that nature is in God in the pantheistic sense. All nature belongs to God. Science assumes the world is a physical unity. It could be such a unity only to a thinking Being. If God thus has thoughts, he is personal. Theism is further supported by the fact that the world reveals purposes and may be understood. The idea of cause cannot be grasped apart from God. The entire Universe is the

unfolding of the One Absolute God. God is indeed in nature, but he is not nature. All nature is an expression of God's thought. Natural laws set forth to our understanding the ways in which God works. In a real sense God is thus in his world; yet he is as to his essence superior to the world. God is the absolute Personality disclosing itself in the creation of the natural world, and especially in man. The supreme proof of God's existence may be found in his disclosure in the human soul.

V. THE TESTIMONY OF EXPERIENCE.—There is a proof of God's existence to be found in experience. Coleridge expressed a profound truth when he said the ultimate reason for belief in God is to be found in the moral and spiritual nature of man. God is in religious experience. The religious nature itself must be referred back to God. Human reason is a form of the divine reason. It is true our knowledge of God must be held within the limits of our finite understanding. We must think of God in terms of the human mind. The only proof of God's existence that will stand the test of a scientific method is the testimony of experience. In such experience we have a satisfying moral argument for God's existence. When we face the dilemma of choosing between a good God and a bad one, there is but one course open. We say God is good, for the opposite is unthinkable. Thus we find everywhere the natural confessions of the soul which always testify consciously and even unconsciously to belief in God. God's self-revelation to the human soul is the supreme proof of his existence.

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QUESTIONS FOR STUDY.

1. By what three lines of argument is it usually attempted to prove the existence of God?
2. How does natural science study the world?
3. What is sometimes the attitude of science toward what is called the "supernatural?"
4. Suppose it could be proven that even miracles are under law, show how that fact would not make them any the less valuable.
5. Why is the verdict of science limited?
6. What is the question science does not consider that must be raised by religion?
7. In what way does the fact of law suggest Intelligence?
8. How does law also suggest purpose?
9. How does nature of itself show that physical and chemical laws cannot fully account for everything?
10. Show why we must choose between a world created by chance and one that was formed according to law.
11. Why does man believe in a purpose in the world?
12. Is it likely man will ever be able to demonstrate there is a purpose in everything? Give the reasons for your answer.
13. What is the difficulty with the position that the Creator is "external" to the world?
14. Why does the view of the miracle as the "breaking in" upon the laws of nature imply an unworthy view of God?
15. If there were an external Creator, why would it be difficult to identify that Creator with God?
16. What is the value in the theory of design?
17. How does religion attempt to explain nature differently from science?

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18. It is claimed the mind should trust itself in religion as well as in matters of science. If this is true, show why every individual should think for himself.

19. What is logically implied, if a man speaks of himself as mortal or finite?

20. What are some of the difficulties in the proof of God's existence?

21. Why can we not get back to God as First Cause by thinking of physical states as causes and effects?

22. Why is it even contradictory to say we cannot know God?

23. By what process of analogy do we infer our friends are intelligent personalities?

24. Show how we may reach a proof of God's existence by an analogy similar to the one described above.

25. Why may we confidently believe God is our Friend?

26. What is the position of Deism as to God's relation to the world?

27. What is the difficulty with the deistic position?

28. Define Pantheism and show its error.

29. What is Theism?

30. How does the theistic view of God show he is a Person?

31. What proof of God's existence is to be found in experience?

32. What proof of God's existence will stand a scientific test, and why?

33. If God is not an outward form but rather the "Mind" back of the created world, what in your judgment is the meaning of prayer?

34. What are some of the ways we may cultivate the sense of God's presence?

LECTURE XIII.

THE DOCTRINE CONCERNING GOD.

I. THE BIBLICAL NAMES FOR GOD.—Three classes of names are used in the Old Testament referring to God: these are, first, names expressing the general idea of God, such as El and Elohim; second, names describing some personal quality of God, as El-Elyon and El-Shaddai; and third, personal names of the God of Israel, as Yahweh or Jehovah. The origin of these names is pre-historic. El is a Semitic word for the general idea of God. Elohim is a plural form meaning Strength. El-Elyon means Most High. El-Shaddai means Almighty. The latter term was used by the patriarchs. The question has been raised whether the patriarchs were strict monotheists. On this point, A. B. Davidson writes: "Such names as El-Elyon and El-Shaddai may not of themselves imply monotheism, inasmuch as One Most High, or Almighty, might exist though there were minor gods; yet when a people worshiped only one God, and conceived him as Most High, or Almighty, the step was very short to monotheism." In the time of the prophets and later, the word Adhonai meaning Lord was substituted for Yahweh, for the Hebrews regarded Yahweh as a name too sacred to be pronounced. Jehovah (Yahweh) was the personal name of the God of Israel.

II. THE BIBLICAL IDEA OF GOD.—The patriarchs conceived of God as a personal being. The first terms used in describing him show how God was regarded as su-

perior to all other divinities. The patriarchs frequently spoke of God as we would of a superior personage. God walked in the Garden, looked down to see the tower, and so forth. He was thought of as near to men and interested in what they were doing. There was even the idea of God as dwelling in a definite place. The other nations each had their own local deity. Yahweh was the name of the God of Israel. When Jacob left his former place of abode and went to Bethel, he was surprised to find God there also. However, the patriarchal idea of a local God implies limitations to his spirituality. God existing in a given locality or in space cannot be an Infinite Spirit. The only God which will answer the devotional needs of men must be present everywhere. In Israel it was for Moses to proclaim the spiritual idea of Jehovah. Thus a true spiritual monotheism was established.

From the time of Moses until late there was a struggle between idolatry and monotheism. In this conflict the prophets became the true spiritual leaders of Israel. Elijah faced such a condition. He cried, "If Jehovah be God, serve Him, if Baal, serve Him." After Elijah's work the cause of monotheism was strengthened. The patriarchs had thought of God as a local Deity. The prophets taught that God's kingdom was universal. God was frequently spoken of as a King. Jehovah was the God of Power. He loved Israel, the elect people; but he governed all other nations. Amos declared; "Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" Jeremiah even called Jehovah the King of the Nations: "Who should not fear thee, O Jehovah the King of the Nations—Jehovah is the true God; He is the living God and an everlasting King." Other prophets suggested similar ideas.

The popular idea even at the time of the prophets was of Jehovah as a national God. After the prophetic period

the spiritual idea of him predominated. However, development along another line took place. Jehovah who was so real to the prophets came to be thought of as transcendent. In time there arose an almost superstitious dread even of his name. It was never spoken. "He who names the name shall be killed." The word Jehovah was avoided altogether, and the term Adhonai substituted for it. This shows how the sense of God's immediate presence was lacking. God was thought of as far away from the world, and so holy in character that even his name might not be pronounced. Thus the Spirit of God which was so real to the prophets at the times of their inspiration was believed to have been withdrawn altogether from the world. Philo, a Jewish philosopher who lived just before the Christian era, even taught that God was so far away as to be unknowable and unapproachable except through angels and other semi-personal beings. Truly there was need of another prophet, who would not only recover for himself the sense of God's nearness, but proclaim to all men that the Spirit of God is continually in the world.

The clearest Biblical doctrine of God is given us in the New Testament. Jesus expressed it in the word Father. There is an Old Testament basis for the idea of God's Fatherhood. "Doubtless, thou art our Father.—O Jehovah, thou art our Father." Jesus accepted such views of God, but carried them to a degree of spirituality not fully perceived by the former prophets. In speaking of God, Jesus used the terms King and Father. The first term is symbolic and applies to God as supreme in his Kingdom. The second term suggests what God is in his concrete relation to Humanity. Jesus saw evidences of the divine Fatherhood in the common outward mercies of God bestowed upon all men, the just and the unjust, and he also discovered it in personal experience. Thus Jesus emphasised a truth which every man may

prove for himself. This thought of the Fatherhood of God, whether taught in the Bible or discovered in experience, is bound to transform the world.

III. THEOLOGICAL TERMS USED IN SPEAKING OF GOD.—1. *Omnipresence*.—There are three stages in the development of the idea of God: He is first thought of as like unto one of us,—a big man; then he is thought of as man-like and king-like; and finally he is conceived of as Spirit. Omnipresence means that God as Spirit is everywhere. Through the operation of physical forces, in all natural events, and in the still higher operation of mind, God is present. Nothing exists that God is not there. He can pour forth his energy in any place and in all places at once. If he could not be everywhere, he could not be a true God, for such a God as men need to worship must be right at hand all the time. It is then man's privilege to see God's handiwork in all natural events, to think his thoughts after him in the interpretation of nature, and supremely to know him in personal experience. There is no other life in which in a physical sense we can be nearer God than we are now. God does not exist in space, and does not have a tangible body such as men have. He is rather that Spirit which is back of and manifested in the entire physical and spiritual world. God is Omnipresent. In him we live and move and have our being.

2. *Omniscience*.—Omniscience means God's perfect knowledge of all that is or can be. God is that thinking Spirit present at all times in all his works. He may know objects as distinct from each other, but not as distant in space from himself. God does not learn through experience as men do. He knows all things at once. The question of foreknowledge comes up here. Does God absolutely foreknow what will come to pass? If he does not, it might seem as if he had created a world he could not fully control, for in such a world things must

come to pass which God could not possibly foreknow. If we say God could not create a world concerning which he could not foreknow, we imply a limitation to his power to create. Thus we must limit his foreknowledge, if we say he can create a world which he cannot fully control; while we must limit his power to create, if he absolutely foreknows and controls. It is usually held that God does foreknow, even if this implies a certain limitation to his power to create. If God foreknows, does he also foreordain? It is difficult to present a view of God foreseeing an eternal condition of sin and suffering, and then freely creating a world in which these things must exist forever. Whatever omniscience and foreknowledge may mean, they can never mean anything morally inconsistent with God's nature.

3. *Omnipotence*.—God has all power. Omnipotence means that all separate causes in the Universe must be referred ultimately to God. The Creator's sovereign power is thus believed to be exercised everywhere. The idea of Omnipotence becomes even grander than ever when natural science interprets all physical phenomena from the standpoint of Energy. God is that Energy. However, there is a sense in which God's power is limited. He can never create a world in which two and two make five. Omnipotence is limited by reason. God cannot do anything which is self-contradictory nor morally evil. He cannot deny himself. A child once asked, "Can God create a stone bigger than he can lift?" This child's question contains the subtlest philosophy. If we say God can create a stone bigger than he can lift, we imply his power to lift is limited. If we say he can lift any stone he can create, his power to create is limited, in that he cannot create a world he cannot control in every way. From either of these points of view God's Omnipotence is limited from within by his rational and moral nature. The true idea of Omnipotence means God is all-powerful

to meet the needs of the created Universe. God is able to do all rational and righteous things; but he can do no irrational and evil thing. From this point of view it is *not* possible for God to create a world concerning which he does not absolutely foreknow what will take place. Does this also mean he cannot create a world he cannot fully control, or that having absolute foreknowledge of the fact he could not control, he still created?

If the latter, God knowingly allowed discords over which he has no final control to appear in the Universe. As such a view is unthinkable, for it is unworthy of God, it appears to follow that the world God has created is one concerning which he not only foreknows all things, but can ultimately control. The power to control then is superior to the power to create; and in its turn the power of control is limited by reason and right. Thus God is able fully to control the world, and so may be called Omnipotent.

4. and 5. *Immanence and Transcendence*.—Properly speaking Immanence and Transcendence mean respectively that God is within and without the world. An immanent Deity is in the world, while a transcendent God is above or outside of the world. Alexander Bruce expresses the idea thus: "An immanent Deity must be thought of as imprisoned within the world, and the transcendent Deity as banished from his world." If we cannot accept the position of Deism that God resides in a given locality in space or in heaven far away, and if we hesitate to accept the position of Pantheism that God is impersonal, there is but one other position open for us. This is the view of Theism, which is that God is immanent in the world as a personal Spirit, Omnipresent, Omniscient, and Omnipotent; but that he is a Spirit greater than the Universe, never to be confused with it, and thus as to his essence greater than it. Immanence means God is self-revealing, and so discloses himself in

the world; while Transcendence means God as to his nature is never to be considered as like unto any part of the created world, but rather as the Ground and Source of it.

IV. THE ATTRIBUTES OF GOD.—1. *God is a Person.*—The question what are the attributes of God resolves itself into the question what does religious experience reveal. By the same methods by which we learn *that* God is we learn *what* he is. God has set eternity in our hearts. So we reason by analogy that God is a self-conscious, self-determining Being, having thoughts, emotions, and a moral nature. We are compelled to think of God in terms of personality, for if there be anything higher than personality, we can never know it. We can at the most attribute to God in an ideal degree what is truest within ourselves. God is eternally what man hopes to be. God is Spirit..

2. *God's Moral Attributes Disclosed.*—Prof. Clarke regards two moral qualities as supreme in God; these are holiness and love. In the history of the Hebrew people the emphasis was upon the former, and in the Christian dispensation it is upon the latter. In the Old Testament, God's action is never represented as inconsistent with his holiness. Moreover, holiness becomes the standard for all beings having the possibility of a moral life. Jesus said, "Be ye also holy, even as your Father in Heaven is holy." Holiness stands forever in opposition to sin; and righteousness and justice flow from it. Love, which is the highest quality in God, is shown supremely in his desire to impart his holy love and nature to all other conscious beings. It is love, therefore, which is the moral quality in God which is ultimately the basis of holiness, righteousness, justice, mercy, forgiveness, and any other quality worthy of the moral nature of God.

In its highest human disclosure we see the love of God revealed in Jesus. By direct and immediate intuition

Jesus was aware of God as Father and himself as Son. If we say the quality of love is eternal in the Father (and it cannot be otherwise), it follows that man's salvation was no afterthought on the part of the Creator. In due time Jesus came to disclose that love to men in a way men could grasp its meaning. Before Jesus came men had been recipients of God's mercies. In and through the natural world God had partially disclosed himself. Also in prophets and other holy men of old God had revealed his will to the fathers. It was in the fulness of time Jesus came. He recovered for himself that sense of the nearness of God which had been lost since the days of the prophets, and in his personal experience became all a true child of God can be. If we consider the moral and spiritual meaning of his life, we see there expressed in human terms what is ideal for every man in religious experience. Jesus confessed again and again God is Father, and repeatedly emphasized the love of God. Thus is his thought concerning God, in his conceptions of God's nature, and supremely in his own moral and spiritual life, we may all see the disclosure of the love of God.

QUESTIONS FOR STUDY.

1. In the Old Testament what three classes of names are applied to God?
2. Give the names and their meanings.
3. State Davidson's position as to whether the early Hebrews were strict monotheists.
4. Show how the Hebrew idea of one God was in any case an idea reached in the process of their religious development.
5. How did the patriarchs think of God?
6. Show why we should not be misled by the figurative character of many of the expressions used in referring to God.
7. What is the difficulty with the idea of Jehovah as a local God?
8. What was the significance of Elijah's work?
9. Following a line of thought suggested in a previous lesson, show how the idea of Jehovah as a King is a symbolism.
10. In your judgment what is the view of God most generally held at the present time?
11. How did the Hebrews come to think of God as far away?
12. Show how there is in the Old Testament a foundation for the idea of the Fatherhood of God.
13. How did Jesus develop the idea of the Fatherhood of God?
14. In what three ways does the idea of God develop?
15. What is the meaning of God's Omnipresence?
16. Show why in any physical sense we can never be nearer God than in the present life.
17. What is the meaning of Omniscience?
18. What is the problem in regard to foreknowledge?

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19. In your judgment is it worthy of God to think of him foreordaining an eternal condition of misery for any soul? Give the reason for your answer.

20. What is the meaning of Omnipotence?

21. In what sense is God's power limited?

22. State the significance of the child's question to which reference is here made.

23. Which view of this matter do you take and why?

24. If God can do no irrational thing, show why a miracle cannot be a violation of law.

25. What is meant by Immanence?

26. What is meant by Transcendence?

27. If God is immanent in the world, show how we may readily sense his presence.

28. What do we mean by saying God is a Person?

29. What do you think the relation to be between the individual spirit and God, both as to likenesses and differences?

30. What are the moral qualities of God, and how do we come to know them?

31. Show how men cannot think of qualities in God which they have not in some degree experienced in themselves.

32. Where do we find the highest disclosure of God? Show why this disclosure must still be in human terms, if men are to understand it.

33. Show how man's salvation was no "afterthought" on God's part.

34. Show how from a moral point of view Jesus was God's Son.

35. How far may the religious experiences of other men confirm what Jesus said concerning God?

36. Now the *First Series* is finished let each member of the class briefly enumerate the special points he has gained from the study.

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